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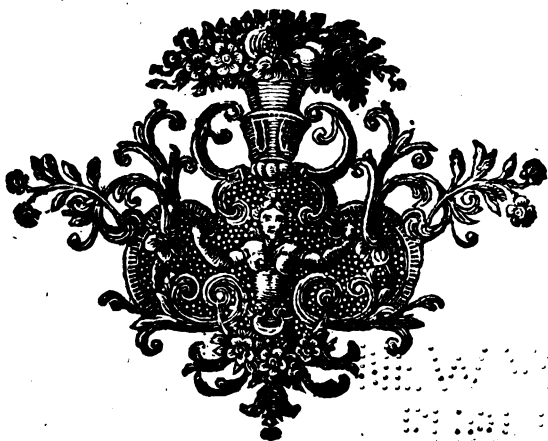


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Philippe



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WITH

An Account of the Education of the DAUPHINE, and
of his Sons, the Dukes of *Burgundy, Anjou, and Berry* :
And the Marchioness of *Lambert's* LETTER to her Son.

A L S O,

An ESSAY on RATIONAL GRAMMAR.

To which are now added,

PROPOSALS for a new Method of *Domestick Education*.

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The FOURTH EDITION, very much enlarged.

By J. T. PHILIPPS, Historiographer to his Majesty,
and formerly Preceptor to his Royal Highness Prince
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T O

J. T. PHILIPPS,

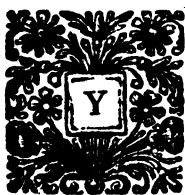
PRECEPTOR to his

ROYAL HIGHNESS

Prince *WILLIAM,*

DUKE of CUMBERLAND.

S I R,



OUR *Tract of Education* appear'd to me
the most rational of any
I ever met with, and
gave me much Satisfaction,
as it discuss'd a Point, about
A which

To the AUTHOR.

which I am not a little anxious, because the Good of my Son so much depends upon it: But, when I found, not only by the Book, but also by Information of my Brother, Dr. *Martin*, that you had actually exemplified the Theory, in the Education of a Youth, sent to *Trinity College*; I was impatient to remove my Son under your Care, notwithstanding he was at the best School in *England*, and had the Character of a good Proficient.

I HAVE often lamented, from my own Experience, the tedious, prolix Method of Education in all our Schools, and heartily pity those poor Boys that undergo the long Drudgery of ten or fifteen Years, under the Tyranny of *Pedagogues*, who enforce their Precepts by rote, and with the utmost Severity; and think they have done a great Work, when their Pupils have acquired a
little

To the AUTHOR.

little Smattering of *Greek* and *Latin*, while their Minds are left wholly uncultivated with any useful Knowledge. Few of these Men (I am sensible) understand the real Beauty of Stile, and yet fewer the Justness of Sentiment in the Authors they teach; for which Reason all their Instructions are insipid, if not burthensome to their Scholars, insomuch, that many a bright Youth is either stupified, or contracts such an Aversion to Books, as can never be wiped off. For fear this should be the Case of my Son, I readily embraced the first Opportunity of ordering him to be placed under the Care of a Gentleman, whose Humanity and Skill in Literature, must render all his Instructions delightful. Hence I conceive Hopes that you will complete his Education, not only as to Languages, but also in such Sciences as are taught at the Universities, in a much shorter
A 2 Time,

To the AUTHOR.

Time, and more perfect Degree than usual: For I must freely own, that the Methods practised at these famous Seminaries, are not less defective, than those taught at Schools. For a Proof of this, I need only appeal to your own Observation, upon the Authors which are commonly taught there, both in Physicks, Metaphysicks, Logick, Moral and Natural Philosophy; and how much precious Time is spent in metaphysical and logical Jargon, which is of no Use at all in any Part of human Life. Instead of this, if no other Metaphysicks were taught besides Mr. *Locke*, and no other Logick, but what is necessary to distinguish between a true and a false Syllogism, (which that excellent Author has done, in the shortest and clearest Manner imaginable) the Student might quickly proceed to Mathematical, and other such Enquiries, as might be of admirable Use in
all

To the A U T H O R.

all Stations of Life. A Youth (in my humble Opinion) thus educated, will make a much better Figure in polite Conversation, than a graduate Master of Arts from either of our Universities.

Y O U R Method of teaching Universal History, and Geography, is not only very useful, but a pleasing Relaxation from more elaborate Studies; but, I fancy too close an Application to Maps, may over-burthen the Memory: For which Reason, I think, a cursory View of them enough, and a more strict Application to the Use of the Globes more eligible, because it lays a good Foundation for Astronomy. After some Proficiency in the Globes, I would humbly recommend a concise Lecture upon the Rudiments of Astronomy, which may be so well illustrated, in one Hour, by a View of the Machine called the Orrery, as

To the AUTHOR.

to give a Youth, clearer Notions of the heavenly Bodies, and their Revolutions, than can be learnt from Books in a whole Year.

YOUR Observations on Elocution are very just; for, no doubt, a graceful Accent in the Delivery of fine Sentiments in a pure Stile, is a sure Way to recommend the Speaker to his Audience; but I don't remember that you have mentioned any thing of Action or Gesture, which, (I am sure) you think a Qualification absolutely necessary to compleat a good Orator. Whether it is owing to an entire Neglect of Preceptors, in this Particular, or to a false Modesty in our *English* Orators, I cannot determine; but it is very amazing to see an ingenious Man delivering the most pathetick Arguments, in the finest Stile, after such a cold and spiritless Manner. Youths at the University are, indeed,

To the AUTHOR.

deed, obliged to declaim, but are never taught either the Grace of Elocution or Gesture: For which Reason, you see some (those that are naturally bashful) delivering their Orations like speaking Statues; and others, (*viz.* those of a bolder Temper) displaying ten thousand theatrical Grimaces. Both these Extreams may (I apprehend) be avoided by skilful Tutors, and then *England* might justly boast of the finest Orators, as well as of the most correct Writers.

SINCE I have been speaking of the Defects in Education, give me Leave to mention one more, which, above all others, is the most to be lamented, because most fatal in its Consequences: I mean the general, shameful Neglect of inculcating good Morals upon the Principles of Natural Religion. The Religion of our Country (mixed with a strong

To the AUTHOR.

Prejudice to all other) is, indeed, taught after a magisterial Manner; but never recommended for its natural Beauty and Excellence; for its Agreement with the Reason of Things, and the Nature of Man; and for its Efficacy in promoting the Good of the whole World, as well as of particular Societies. If Tutors would take due Pains in displaying the natural Beauty and Profit of Virtue, and the Deformity of Vice, even with Regard to this Life, I am persuaded, that Wickedness could not possibly take such deep Root in the World, and particularly among Men of Letters.

PARDON me, Sir, for offering my crude Sentiments to a Man of your superior Understanding, and impute it to the Fondness of a Father, whose greatest Ambition is to have his Son virtuously, as well as politely

To the AUTHOR.

politely educated, and who will
always Esteem your Regard for him
in that Particular, as an high Obligation confer'd on,

S I R,

Your obliged humble Servant,

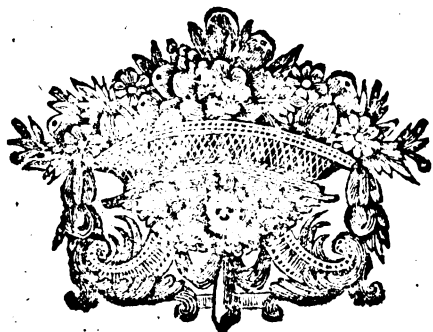
Samuel Martin.

P. S. It will be a great Satisfaction to me to hear your Opinion of my Son's Capacity, his natural Temper, his acquired Accomplishments, and particularly the Progress he has made since his Admission under your Care.

As I have good Reason to think
you a Gentleman of Curiosity, I
have

To the AUTHOR.

have sent you (by the Hands of Mr. Thomas) a Bird, called by the *Spaniards* a *Pocèse*, lately arrived from the *Spanish Indies*, and is esteemed here a very great Rarity. If it lies in my Power to express my Gratitude any other Way, I hope you will lay your Commands upon me.



T O



T O T H E
A U T H O R.

S I R,



S I am an entire Stranger to your Person, I ought not to give you a Trouble of this Sort without an Apology ; yet, though I am a Stranger to you, I am not so to some Part of your Performances which you have oblig'd the World with, I mean your *Grammar*, and *Compendious Way of teaching ancient and modern Languages* ;
the

To the AUTHOR.

the last of which I have read thro' more than once, where you discover so much Learning, Candour, and Honesty, that I imagine Apologies to a Person of such a Turn, and so much Discerning, needless.---So without farther Preface I shall tell you the Occasion of my addressing you in this Manner.-----I am one of those who have been kept at a *Latin* School from about the Age of seven Years till near fifteen, in which Time I was made to say by Heart great Part of *Lilly's Grammar*, without understanding it ; to construe some of *Æsop's Fables*, *Erasmus*, *Ovid's Metamorphosis*, and a very little of *Virgil*, without being long enough continu'd in either to be acquainted with the Stories, or even to make any great Progress in the *Latin* Tongue ; and the little I had acquir'd, thro' Disuse, I have almost forgot.--I was so pleas'd with reading
over

To the AUTHOR.

over the Account you give me of your young Pupil, and the vast Progress he made in so many several Languages in so short a Time, that, I hope, it is not now too late to make myself a tolerable Master in the *Latin* and *French* Tongues: I have Leisure and a strong Inclination, which I flatter myself may, with your judicious Instruction, enable me to master 'em.--I am so much a Stranger to you as not to know whether you take upon you this Sort of Employ, or whether the Youth you taught was only in Friendship to his particular Family; however, be that as it will, I hope you will forgive the Trouble this gives you.---All I propose is to beg your Direction in what Manner I am to begin, and what Books you wou'd recommend to me to read, which I presume may be done by my waiting of you at Times when you are most at Leisure.---I have your *Grammar*, and believe I can easily make

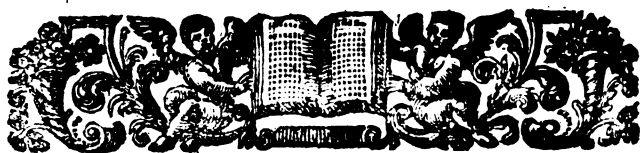
To the A U T H O R.

make myself Master of the Conjugation of the Verbs, and Declension of the Nouns, with whatever else you think necessary to have by Heart before I begin to read any Authors.---If you'll please to take upon you this Trouble, I shall be very ready and willing to gratify you according to my Abilities ; but if your Time is too much taken up to admit of this, I shall be greatly oblig'd if you'll please to direct me to any one in Town, who you think is able to answer this End.---I hope I may have the Favour of a Line in answer to this, and shall be glad if you'll let me know where, and at what Time I may wait on you, which will in a very particular Manner oblige,

S I R,

Your most humble Servant,

J. R U S T.



T H E
C O N T E N T S.

I	INTRODUCTION	Page 1
	<i>The famous Tanaquil Faber's Method of teaching the learned Languages</i>	21
	<i>The Author's Method of teaching Languages</i>	58
	<i>Mr. Locke's Judgment on Latin Exercises</i>	113
	<i>Mr. Clark's Judgment, &c.</i>	120
	<i>John Milton on Education, written about the Year 1650</i>	126
	<i>The true and ready Way to learn the Latin Tongue, express'd in Answer to a Quere, Whether the ordinary Way of teaching Latin by the Rules of Grammar, be the best Way for Youth to learn it? By the late learned and judicious Gentleman, Richard Carew, of Anthony in Cornwall</i>	149

An

The CONTENTS.

<i>An Account of the Education of the Dauphine, in a Letter to his Holiness Pope Innocent XI. by James Benignus Bosuet, Bishop of Meaux, Preceptor to the Dauphine. Translated from the original Latin</i>	158
<i>The Method by which the Dukes of Burgundy, Anjou, and Berry, the Grandchildren of Lewis XIV. were Educated</i>	184
<i>The Opinion of Roger Ascham, Esq; concerning double Translations</i>	204
<i>A Letter from the Marchioness de Lambert to her Son</i>	206
<i>An Essay towards an Universal and Rational Grammar: By the Author</i>	244
<i>Proposals for a new Method of Domestick Education</i>	277
<i>The Reasons of each particular Proposal, with Objections answered</i>	309
<i>The original Letter of Cardinal Woolsey, to the Masters of his School at Ipswich; with an English Translation</i>	335, 343.



THE



T H E

INTRODUCTION.



REVEREND Divine, who is as desirous to do Service to the next Generation, with regard to the Education of Youth, as he is zealous and indefatigable in this, for the Benefit of his Church and Country, did earnestly press me some Time ago, to draw up a Method for teaching the Learned Languages; telling me, he was of Opinion, that the *Greek* and *Latin* might be learned as other Languages are, in a shorter Time, and to better Purpose, if a right Method was observed; and that he had heard of a Boy, now a Student in a famous University, (brought up by me) who in the Space of three Years, attain'd to a competent Skill in *Hebrew*, *Greek*, and *Latin*, besides the speaking

B

2 *The* INTRODUCTION.

ing of *French* and *Italian* very intelligibly, and understanding *Spanish* Authors.

I ASSURED him that all this was Fact; and that the same Method, assisted with good Natural Parts, Diligence, and Desire to learn, would always produce the same Effect; and that, without Whipping, Beating, or the least Degree of such School-Discipline and Severity, which make many hopeful Youths hate Learning, and turn Truants before they are capable of knowing what Learning is.

IN Compliance with the Request of my worthy Friend, and with a View of doing some Service to others, I have presum'd to meddle with this important Subject, in which both Prince and People, all Degrees and Orders of Men, are so nearly concern'd. The Prosperity of Church and State depend very much upon the Expeditious, as well as Christian Education, we give our Children: For much Time and Expences might be saved thereby, and employ'd in making them Masters of the *English* Tongue, and other Studies useful in common Life; such as History, joined with Chronology and Geography, several Parts of the Mathematicks, and some ingenious manly Exercises, useful for the Health both of Body and Mind; and more especially,
in

The INTRODUCTION. 3

in giving our Youth a fuller View into all the Parts of the Christian Religion, by imprinting, as much as possible, upon their Minds, a Sense of Divine Things. For as the Grammar-Schools leave them, so the University finds them: And 'tis a Miracle if *Metaphysics*, *Moods* and *Figures*, will ever influence their Morals, and make them better Men. Hence it comes, that our Reformed Church is too much obscur'd and blemish'd by the disorder'd Lives of both Priests and People.

OUR Reformers were aware, that the Pulpits owe all their Success or Disappointments to those Nurseries of Youth; and that it was impossible to clear the Church of Prophaneness, Superstition and Bigotry, until the Schools were first purg'd of Pedantry; by which I mean, a preposterous Method of teaching useless Learning, *in spem futuræ Oblivionis*; to be forgotten again-as soon as possible. For a Boy that has been accusom'd to learn without Book, hard Grammatical Terms, and *Latin* Rules, before he understands what they mean, is already dispos'd to have a venerable Respect for all hard Words; such as *Materia prima*, *Barocco*, *Bocardo*, Purgatory, Transubstantiation, &c. and will ever after be minding Sounds, more than Sense or Signification.

4 *The* INTRODUCTION.

WILLIAM LILLY, who had studied in *Rhodes*, and travell'd into the Eastern Countries, was, upon his Return home, made Master of *St. Paul's* School, and drew up a short Introduction of Grammar in the *English* Tongue, and a larger one in *Latin*; which, by publick Authority, was introduc'd into Schools over all *England*. And though this short Introduction, with the Help of a good Master, is sufficient to attain the End propos'd by the Author; yet Boys, by the Tyranny of Custom, are forced, even to this Day, to learn Rules in his *Latin* Grammar, which, without doubt, were intended rather for Masters than Scholars; who from thence might in their several Countries, frame Rules in their Vulgar Tongues for the Service of their Disciples; it being unreasonable that the Principles of an unknown Language should be taught in an unknown Tongue; and that the Learner should be suppos'd to understand what he is going to learn, because he does not understand it.

It is therefore to be wish'd, that for the Use of *English* Scholars, a short Grammar might be perfected in the *English* Tongue, burthen'd as little as possible with obscure Terms of Art. I have often wonder'd, that our Legislature has not taken this into
serious

The INTRODUCTION. 5

serious Consideration: And I have had the Curiosity to run over the chief Heads of our Common Law, and Acts of Parliament; wherein I find many remarkable Expressions of the Bounty of the *English* Nation towards the better Support and Government of the Church, and the Encouragement of the Ministers thereof; but little or nothing for the Regulation of Schools, and Christian Education of Youth, and as little Encouragement for School-Masters, who, I think, in some Sense, may be said to have the Care of Souls: Yet there is generally no Proportion in the Reward; though Learning, Piety, Discretion, and Diligence, are requir'd in the one, as well as the other, yet the hard Condition of School-Masters is much the same as formerly in *Rome*, and describ'd in the seventh *Satyr* of *Juvenal*, thus English'd by Mr. *Dryden*:

*For, to breed up the Son to common Sense,
Is evermore the Father's least Expence.
And when they're dunn'd, their Parents seldom,
they,
Without a Suit before the Tribune, pay.*

I REMEMBER to have heard, that about thirty or forty Years ago, it was a Custom in the Duchy of *Wirtemberg*, that Probationers or Students, who had gone through the several Branches of Divinity, and pre-

6 *The* INTRODUCTION.

sented themselves for Preferment, were commonly first made School-Masters in Towns and Villages, which they durst not refuse: But if they shew'd Capacity in that Employment, they were sure of being advanc'd in the Church.

T H E R E were two Advantages the Government reap'd from that Method.

FIRST, People were not entrusted with Places of great Consequence, till after they had made it appear, that they were able to manage Posts of lesser Trust.

SECONDLY, They rose, as it were, from the lowest Degree, to be better able afterwards to command their Inferiors, and acquir'd thereby a great deal of Experience; and the Employment of a School-Master, far from being despicable, became honourable; and young Scholars discharg'd their Duty the better in those lower Posts, being encouraged by the Prospect of Advancement: Whereas in other Countries, School-Masters commonly grow old in that Drudgery, and so neglect the Education of the Youth committed to their Charge.

S E V E R A L of Queen *Elizabeth's* Ministers of State were very sensible of a Defect in the Education of Youth; and *Roger Ascham*,

The INTRODUCTION. 7

cham, Esq; Preceptor to Her Majesty in *Greek* and *Latin*, was desired by the Treasurer Sir *Richard Sackville*, to draw up a Scheme for that Purpose; which was publish'd after his Death, and dedicated to Sir *William Cecil*, Principal Secretary of State to the Queen.

THIS Book has some very good Hints on that Subject, if made use of in Schools, for writing a good *Latin* Stile: And the Reverend Mr. *Upton* did good Service to Literature, in getting it reprinted. The Author in his Preface has these remarkable Expressions. ‘ Some Men, friendly of Nature, but of small Judgment in Learning, do think I take too much Pains, and too much Time, in setting forth those Childrens Affairs: But those good Men were never brought up in *Socrates’s* School; who saith plainly, That no Man goeth about a more godly Purpose, than he that is mindful of the good bringing up both of his own, and other Mens Children. Therefore I trust, good and wise Men will think well of this my doing; and of others that think otherwise, I will think my self, they are fit Men to be pardoned for their Folly, and pitied for their Ignorance.’

8 *The* INTRODUCTION.

IN the Reign of King *Charles* the First, a Reformation of the Schools was in good earnest going about; and *Amos Comenius*, a Man born for such Purposes, (as his many Labours of that Kind sufficiently prove) was sent for over in the Year Forty-one, to direct the Work: But the Troubles of those Times overthrew the Design; and we still lament the yet unremedied Evil. See his Life in *Bayle's Dictionary*.

THE famous *Milton*, and the excellent Mr. *Locke*, have written Treatises on this Subject: And *John Clark*, Master of the Publick Grammar-School at *Hull*, has likewise lately written very accurately on the same Theme, which he calls, *An Essay on the Education of Youth*.

MR. SOLOMON LOWE, who now teaches a Boarding-School at *Hammer-smith*, is likewise of the Number of those, who are quite tired with the receiv'd Methods, and has lately publish'd a short Scheme of Grammar to very good Purpose; and assures us in the Preface to this Work, That he has a Lad not yet eleven Years of Age, who, though nine Months before, he was a mere Stranger to the Sound of *Musa* and *Amo*, now construes *Livy* and *Virgil* very prettily, and is expert in the Fundamentals of *French* and
Italian.

Italian. This may seem very incredible to Gentlemen, who have spent seven or eight Years in Schools to learn the *Latin Syntax* by heart, and make miserable *Latin* Themes, and worse Verses, before they scarce have heard the naming of those noble Authors. But I assure you, if we follow the Indications of Reason, and go from Point to Point, in right, and not curv'd Lines, what this Gentleman advances, seems very practicable, and as consistent with his, as 'tis consistent with the vulgarly receiv'd, and everlasting Method of learning Languages: Yet I dare say, that he makes no Use of the Construing-Book to explain *Propria quæ Maribus* after the usual Manner: *Dicas* thou may'st call, *propria* proper Names, *quæ* which, *tribuuntur* are attributed, *Maribus* to the Male-Kind, *Mascula* Masculine, &c. And yet this Construing-Book the Author publishes to the World in the following pompous Manner: ' I long since, gentle Reader, following the Examples of divers Learned Men, Construed, and being thereunto importun'd by many, publish'd *Lilly's* Rules of the Gender of Nouns, the Preterperfect Tenses, and Supines of Verbs, his School-Precepts, commonly call'd *Qui mihi*, &c, *Thomas Robinson's* Treatise of Heteroclites, and the *Latin Syntax*; which I did, being upon long and sufficient Experience well assur'd, that a good Part of
' the

10 *The* INTRODUCTION.

‘ the Master’s daily Pains, and the Scholar’s
 ‘ fruitless Diligence being hereby removed,
 ‘ the one may, to the great Content of his
 ‘ Parents and Master, even by himself, with
 ‘ better Courage and greater Profit, learn
 ‘ his Lesson in far shorter Time, and keep
 ‘ it more faithfully in Memory than he did
 ‘ before; and the other may chearfully, and
 ‘ with more Comfort and greater Credit
 ‘ teach more necessary Things.

‘ *N. B.* *Profodia* and *Figura* are both
 ‘ construed, and sold apart.

‘ *Thine in the Lord,*

‘ WILLIAM HAINE.

‘ ANY one may see, that if these or any
 other Rules had been in *English*, the Lear-
 ner, as ’tis acknowledg’d in the above written
 Preface, would make a greater Progress in
 his Studies. Why then must he be plagued
 with *Latin* Rules, which can be of no Use
 to him, till they are translated into *English*?
 And but of little Use then, because disguised
 and blended with *Latin* Words; as you
 may see above in the explicatory *Specimen* of
Propria quæ Maribus.

BUT I dare say, the *Latin* Language car-
 ries with it the Face of Terror and Diffi-
 culty,

The INTRODUCTION. II

culty, for no Reason more, than because it is the Price of Blood, and of a long and vexatious Slavery; and yet this common and trifling Method of teaching it, which (one would almost swear) was designedly calculated to torment Boys, and pick the Parents Pockets, is still look'd upon by most Fathers as a Part of their Estate to be entail'd upon their First-born Son; and more especially, if they themselves have pass'd the Gantlet of *Quæ genus* and *As in præsentî*, and have learnt more *Latin* Rules without than within Book, and more by Heart than by Understanding.

Do but mention a shorter Method to some of these Gentlemen, and they'll take it as a great Affront, reflecting Disparagement on their Masters, and on their own Parts; and will tell you very roughly, that there is no Way to the *East-Indies*, but by the *Cape of Good Hope*; nor to the Knowledge of *Latin*, but by a *Latin* Grammar; for if you open a Canal from the *Mediterranean* to the *Red-Sea*, you'll drown the World; and if you teach Boys in another Method, you'll prophane the *Latin* Tongue.

BUT I will lay before these Gentlemen the Account that *Montaign*, in his *Essays*, gives of the Method his Father took to teach him the *Latin* Tongue.

‘ I WOULD (says he) first be Master of
 ‘ my own Language, then of that of my
 ‘ Neighbours with whom I had the most to
 ‘ do. I must needs confess, that the *Greek*
 ‘ and *Latin* Tongues are fine Ornaments in
 ‘ a Gentleman; but they are purchased at
 ‘ two high a Rate; therefore I will shew
 ‘ how they may be had much cheaper, and
 ‘ much sooner than usually, by a Method
 ‘ try’d on myself: My Father having by all
 ‘ the Means and Industry possible, sought
 ‘ among the wisest Men of the Age, for a
 ‘ shorter Method of teaching, than that uni-
 ‘ versally receiv’d in Schools; being told
 ‘ that the tedious While which Youth spend
 ‘ in learning of Languages, is one Reason
 ‘ why we can never attain to that absolute
 ‘ Perfection of Skill and Knowledge as the
 ‘ *Greeks* and *Romans*: The Expedient my
 ‘ Father found out was this; I being at
 ‘ Nurse, and before I had the Use of my
 ‘ Tongue, was deliver’d to a *German*, who
 ‘ could not speak a Word of *French*, but
 ‘ was very ready and skilful in the *Latin*.
 ‘ This Man whom my Father procur’d for
 ‘ that Purpose, and to whom he allow’d a
 ‘ very considerable Salary, had me conti-
 ‘ nually in his Arms, and was my only
 ‘ Overseer. There were also two of his
 ‘ Countrymen appointed for his Assistants,
 ‘ but much inferior to him in Learning,
 ‘ whose

The INTRODUCTION. 13

* whose Business it was to attend me, and
* now and then to play with me; but all
* they spoke was the *Latin* Tongue. As
* for others of the Family, it was an invio-
* lable Rule with my Father, that neither
* himself, nor my Mother, nor Man, nor
* Maid-Servant, were suffered to speak one
* Word in my Company, except such *Latin*
* Phrases as every one had learned to chat
* and prattle with me. It were strange to
* tell how every one in the Family profited
* therein: My Father and Mother learn'd it,
* and the Household-Servants who were near
* my Person, understood it when spoken.
* In brief, we were all Latiniz'd, so that
* the neighbouring Villages had their Share
* of it; insomuch, that at this Day, many
* *Latin* Names, both of Workmen and their
* Tools, are yet in Use among them. And
* as for myself, I was above six Years old;
* and could understand no more *French* than
* *Arabick*; and that without Art, Rule, or
* Grammar, I had gotten as pure a *Latin*
* Stile as any Master could speak; and the
* rather, because I could neither blend nor
* confound the same with other Languages.
* If for an Essay they would give me a
* Theme, whereas the Fashion in Colleges
* is to give it in *French*, I had it in bad
* *Latin*, to reduce the same into a clean Ro-
* man Stile. And *Nicholas Grucchi*, who
* hath written *de Comitibus Romanorum*, Wil-
* liam

14 *The* INTRODUCTION.

‘ *liam Guerenti*, who hath commented upon *Aristotle*, *George Buchanan*, that famous *Scotch Poet*, and *Mark Anthony Muret*, whom both *France* and *Italy* acknowledge to be the best Orator, (all which have been my familiar Tutors) have often told me, that in mine Infancy I had the *Latin Tongue* so ready and so perfect, that themselves fear’d to take me in hand : And *Buchanan*, whom afterwards I saw attending the Marshal *Brissac*, told me he was about to write a Treatise of the Institution of Youth, and that he took the Model and Pattern from mine.’

ABBOT *Calcavi*, a learned Man in *France*, and Library-Keeper to *Lewis* the Fourteenth; was taught by the same Method, and was well skill’d in nine Languages when but thirteen Years of Age.

I FIND that our Countryman *Mr. Cowley*, who learned nothing while a Boy that he needed to forget when he came to be a Man, could never be brought to retain the ordinary Rules of Grammar ; but convers’d with the Books themselves whence those Rules were drawn ; and that (no doubt) was the better Way. He afterwards found this Benefit by it, that having got the *Greek* and *Latin Languages* as he had done his own, not by
Precept;

The INTRODUCTION. 15

Precept, but Use, he practis'd them not as a Scholar, but as a Native.

HERE follow the Words of *Cowley* himself:

AND because it is deplorable to consider the Loss which Children make of their Time at most Schools, employing (or rather casting away) six or seven Years in the learning of Words only, and that too very imperfectly:

A METHOD should be here establish'd for the infusing Knowledge and Language at the same Time into them; and that this may be their Apprenticeship in natural Philosophy. This we conceive may be done, by breeding them up in Authors, or Pieces of Authors, who treat of some Parts of Nature, and who may be understood with as much Ease and Pleasure as those which are commonly taught; such are in *Latin*, *Varro*, *Cato*, *Columella*, *Pliny*, Part of *Celsus* and of *Seneca*, *Cicero de Divinatione*, *de Naturâ Deorum*, and several scatter'd Pieces, *Virgil's Georgicks*, *Grotius*, *Manilius*: And, because, the Truth is, we want good Poets, (I mean we have but few) who have purposely treated of solid and learned, that is, natural Matters (the most part indulging to the Weakness of the World, and feeding it
either

16 *The* INTRODUCTION.

either with the Follies of Love, or with the Fable of Gods and Heroes) we conceive that one Book ought to be compiled of all the scatter'd little Parcels among the ancient Poets, that may serve for the Advancement of Natural Science, and which would make no small, or unuseful, or unpleasant Volume. To this we would have added the Morals and Rhetoricks of *Cicero*, and the Institutions of *Quintilian*: And for the Comedians, from whom almost all the necessary Part of common Discourse, and all the most intimate Proprieties of the Language are drawn, we conceive the Boys may be made Masters of them, as a part of their Recreation, and not of their Task, if once a Month, or at least, once in two, they act one of *Terence's* Comedies, and afterwards (the most advanc'd) some of *Plautus's*: And this is, for many Reasons, one of the best Exercises that can be enjoined, and most innocent Pleasures they can be allowed. As for the *Greek* Authors, they may study *Nicander*, *Oppianus*, (whom *Scaliger* does not doubt to prefer above *Homer* himself, and place next to his adored *Virgil*,) *Aristotle's* History of Animals, and other Parts; *Theophrastus* and *Dioscorides* of Plants, and a Collection made out of several both Poets and other *Grecian* Writers. For the Morals and Rhetorick, *Aristotle* may suffice, or *Hermogenes* and *Longinus* be added for the latter:
 With

The INTRODUCTION. 17

With the History of Animals, they should be shewed Anatomy as a Divertisement, and made to know the Figures and Natures of those Creatures which are not common among us, disabusing them at the same Time of those Errors which are universally admitted concerning many.

THE same Method should be used to make them acquainted with all Plants: And to this must be added a little of the ancient and modern Geography; the Understanding of the Globes, and the Principles of Geometry and Astronomy.

THEY should likewise use to declaim in *Latin* and *English*, as the *Romans* did in *Greek* and *Latin*; and in all this Travel be rather led on by Familiarity, Encouragement and Emulation, than driven by Severity, Punishment and Terror.

UPON Festivals and Play-times, they should exercise themselves in the Fields, by Riding, Leaping, Fencing, Mustering, and training after the Manner of Soldiers, &c. and to prevent all Danger, and all Disorder, there should be always two of the Head-Scholars with them, to be as Witnesses and Directors of their Actions. In foul Weather, it would not be amiss for them to learn to dance, that is, to learn just so much (for
C all

18 *The* INTRODUCTION.

all beyond is superfluous, if not worse) as may give them a graceful Comportment of their Bodies.

Thus far Mr. Cowley, in his Proposition for the Advancement of Natural Philosophy, p. 45, 46, &c.

IT will be objected, that these Methods are impracticable, in Schools where there are Threescore or an Hundred Boys, and ought to be used only by private Tutors, who have the Care of only one or few Pupils.

BUT if they had been seriously, and in good earnest, introduc'd into Schools, and the Experience of many had shewn it to be vain and frivolous (as it daily doth the establish'd one,) I would allow it to be a good Objection: But till such a Trial is made, the Objection itself is null, and deserves no Answer.

I SHALL insert here another Example of a Boy in *Paris*, who learn'd to speak *Latin* by Use alone, and could express himself properly on any Subject, suitable to his tender Age, when but four Years old: And my Author assures us, that the Child did not only speak properly, but corrected those who made Use of barbarous and uncouth
Expres-

The INTRODUCTION. 19

Expressions. *E. gr.* One ask'd him, *Ubi ibis à prandio?* The young Scholar told him, he should have said, *quo ibis?* And another having said, *Conscendere in equo*, the little Man told him, he should have said *Equum Conscendere*. A third Person having made Use of the Word *Agaso* for an Hostler, he told him immediately, that *Equiso* was the proper Word.

THE Author shews very evidently the Antiquity, the Easiness and Advantage of this Method; and how, if proper Masters were imploy'd for that Purpose, it might take place in publick Schools; and ingeniously answers all Objections suggested to the contrary.

THIS Book has been translated into *English*, and printed in *London*, 1669, for the Sake of those, whose large Fortunes will permit them, if they please, to make use of this Method; which certainly is the best, both for forming the Manners, and regulating the Studies of Children of *Quality*, if able and sober Men can be found to put it in Execution. See *Examen de la maniere d'Enseigner le Latin aux Enfants par le seul usage*, a *Paris chez Jean Baptiste Corgnior*, 1668. But be it as it will, for I will not insist upon it at this Time; but in Compliance with the Humour of the Times, (for

it is in vain to swim against the Tide) I shall present you with a Translation of the Method of Education of Youth, which the learned *TANAQUIL FABER* made use of in teaching one of his Sons, and the famous Madam *DACIER*, his Daughter, lately deceas'd; that being warranted by such Precedents, I may the more freely venture to account for the Method I follow'd in teaching the Youth, which gave Occasion for this Undertaking: For I have no Authority to purchase Belief in the World; and had I placed my Method in the Front of this Treatise, I should have been more obnoxious to the Censure of Grammarians; which I am very desirous, and hope by this Course, in a great Measure to avoid.



T H E



THE FAMOUS
TANAQUIL FABER'S
METHOD
OF TEACHING THE
Learned Languages.

Done out of FRENCH, Written by himself.



BEING resolv'd to deliver here an easy Method for teaching Youth the *Latin* and *Greek* Tongues, I do assure my Reader, I shall not entertain him with mere speculative Schemes, and fine Ideas of Education, as many others have done before me; but

22 Tanaquil Faber's *Method of*

shall content myself with writing a plain and faithful History of the Method I observ'd in the instructing one of my Sons. What follows, was drawn up at the Request of a Person of Quality, who desir'd to know what Course I took to teach my Child, so much talk'd of among the Learned of this City: To whom I return'd the following Answer.

MY Son, whom you mention'd, was fourteen Years of Age when he died. I design'd to make him a Scholar, that in Time he might be capable of some honourable Employment in a Foreign Nation; yet, I assure you, Sir, I studiously avoided making any Mention to him of *Greek* and *Latin*, till he was near ten Years old. I thought it sufficient to teach him to read well, and to write a legible Hand.

THE Boy being now in his tenth Year, I thought it high Time to enter him in the *Latin* Tongue, though myself was near twelve Years of Age before I began to decline *Musa*; but I hop'd, that under my Care, he might begin two Years sooner, and be a better Scholar at Fifteen, than I was in my sixteenth Year. In a Word, I proceeded in such a Manner, that before his Death (which happen'd towards the End of his fourteenth Year) he had twice read over

teaching the learned Languages. 23

the *Iliads* of *Homer*, from the Beginning to the End; and would give an exact Account of every Word, as well as any *Greek* Professor. He had likewise read *Virgil's Æneids*, *Terence*, *Phædrus*, *Ovid's Metamorphoses*, *Salust*, the first Comedy of *Plautus*, the first and second of *Aristophanes*, and the three first Books of *Livy*, besides other smaller Authors, which are necessary to be learned for the better Understanding these already mention'd, and which, without doubt, are the most beautiful Pieces of the *Greek* and *Latin* Tongue; such as *Eutropius*, *Aurelius Victor*, *Justin*, *Æsop's Fables*, and the five Historical Books of the New Testament. I had almost forgot to tell you, that when he was going into his thirteenth Year, I made him learn the *Hebrew* Verbs by heart, of one of my Friends, in Hopes to make that Language serviceable in the finding out the Original of very many *Greek* Words now lost.

Now, I may ask any wise Man, What might not the World expect from this Youth, had he liv'd to be twenty Years of Age? But let us return from Digressions: The same Day I began to teach him *Latin*, I instructed him likewise in the *Greek* Alphabet, which imploy'd us about five Days; because the joining of the Letters makes the *Greek* Reading pretty difficult to Children

24 Tanaquil Faber's *Method of*

at the Beginning; and therefore I made Use of *Robert Stephens's* Alphabet, which is large and very fair; out of which he writ a Page every Day.

WHEN he was once able to read that Language very well, I thought it was enough for that Time, taking care only to make him repeat once a Week all that he had learn'd.

As touching the *Latin* Tongue, this has been my Method: I writ him out a great Number of Nouns, Pronouns, Verbs, Prepositions, and a great many Adverbs, with their respective Significations; and I'll let you know presently with what View I did it. I made Use of very large Paper; neatly bound in a *Quarto* Book, for this Purpose: For I am of Opinion, that the Imagination and Memory of Children are very much reliev'd, when the Schemes of Declensions, and Conjugations are written or printed on large Paper, and with great and fair Characters: For I can say so much by my own Experience, that I could never abide to read any *Greek* or *Latin* Authors, but the Editions of *Plantin* or *Robert Stephens*; and when I read *Virgil* or *Horace*, I can learn an hundred Verses out of a Book in an Edition of the *Louvre*, sooner than sixty, in the same Space, out of any other Edition.

teaching the learned Languages. 25

tion. And this I know to be true by daily Experience.

BEFORE I undertook to teach him the Declensions of Nouns, I explain'd to him, in a *plain familiar Way*, what is meant by the Terms, Genders, Case, Number, and Declensions: And that I might be sure that he understood what I said, I made him repeat Word for Word, my aforesaid Explications. I took the same Course with the Pronouns and Verbs: And, I remember, I told him, that whoever would be at the Pains to be a perfect Master of the first Conjugation, would in five Days Time overcome all the rest. And this was very serviceable to us, the Event verifying the Conjecture. And forasmuch as Nouns are in their Declensions, specifically different from the Verbs, therefore Children are apt to forget the one whilst they are learning the other. But to prevent this Inconvenience, the Learner should repeat the Nouns, both at his going to Bed, and at his rising up.

BUT the Verb, of all the declinable Parts of Speech, being much the more difficult and intricate, the Scholar must not be suffered to go any further, till he can answer very readily to all these, or the like Questions; *In what Mood, and Tense, and Person,*
is

26 Tanaquil Faber's Method of

is Audire? and, *What is that in French?* Tell me the French of Audire, and in what Mood and Tense it is? And, is it not found in two different Places? And when the Boy can answer readily to all such Questions, he is in a fair Way, if under the Conduct of a discreet Master, to make a considerable Progress in a very short Time.

By this Time, it being a Month since we began with *Musa*, I thought it necessary to lay before him this *Latin* Sentence, or any of the like Nature, *Neque enim datum est cuilibet homini imperare cupiditatibus suis, & virtutum Christianarum exempla constanter sequi.* I dare say, the Boy will answer to all the Questions propos'd in that Sentence, if well versed in the foregoing Lessons: For he will tell you, that *datum est* is the third Person of the Preterperfect Tense, and that *cuilibet* is the Dative Case of the Pronoun composited *quilibet*; that *homini* is the Dative of the third Declension; that *imperare* is the Infinitive of the first Conjugation; and as for the Word *exempla*, he will tell you (as he has yet no Knowledge of the *Syntaxis*) that 'tis either the Nominative, Vocative, or Ablative of the first Declension: But, you'll say, he is mistaken; then he will tell you it must be either the Nominative, Accusative, or Vocative of the Plural of the Neuter Gender; and thus of the rest
of

teaching the learned Languages. 27

of the Words in this Sentence: The only difficult Word is *sequi*; and yet if he remembers the Verb *loqui*, which was given as a Model of a Verb Deponent, he can tell you, that 'tis the infinitive Mood: And therefore if we would proceed regularly, there should be a tripple Scheme for every Conjugation; one for the Active Verb, as *Amo*; one for the Passive, as *Amor*; and one for such Verbs as have the Passive Termination, but the Signification Active, as *Contemplor*; which, if neglected, the Child will be eternally distracted between the Passive Termination on the one Hand, and the Signification Active on the other. Some will say, that this must be a strange Method. To this I answer, that it matters not, whether 'tis a strange or common one, if so be, it is in reality very short and useful: And Experience teaches, that by one Week's Exercise of this Kind, you will gain four whole Months. Another will tell me, that the Child being ignorant of the Signification of the Words, he will be groping in the Dark, not knowing which Way to take: I answer once more, that Experience has positively declar'd in Favour of this Method; besides, no more is required at present, than to know the different Endings of Nouns and Verbs; and all these Things are distinctly taught in the Declensions and Conjugations, if the Master has
done

28 Tanaquil Faber's *Method of*

done his Duty in this Point. But it will not be improper to illustrate this Matter by another Experiment which I made some Time ago, when I taught some Children the Rudiments of the *Greek* Tongue, who could tell me what Part of Speech, and what Case, Number, Mood, Tense or Person, any Word was, though they could not tell what the Word meant in *French*. The same holds true, in the learning of *Hebrew*, *Italian*, *Spanish*, or any other Language. In a Word, I am of Opinion, that there are but very few Masters, who take the true Way to teach the Rudiments of Languages, and therefore 'tis no Wonder that they differ from me in this Point.

FEARING in the mean Time, lest the Child might not relish this Sort of Exercise, by too long Continuance in it, (which happens but too often) I diverted him a whole Week with reading the History of the Heathen Gods. I explained to him the Life of *Cælus*, *Saturn*, *Jupiter*, *Neptune*, *Pluto*, not forgetting old *Silenus*, the Fairies, Harpies, and the Gorgons. I assure you, the Boy was so well pleased with the fabulous Theology of the Heathens, that though the Lesson continued for four Hours running, yet he seem'd desirous to have it drawn out to a greater Length. I made him repeat every Morning what he had

teaching the learned Languages. 29

had read the Day before, and found he retain'd it very well: But the Description I gave him of these Gods and Goddesſes, was mix'd with ſomething ſerious, and ſomething very ridiculoſly extravagant; which mightily pleaſed the Boy for the Time, and made ſo deep an Impreſſion on his Memory, that when we came to read over *Ovid's* Metamorphoſes; *Homer's* Iliads; and the *Æneids* of *Virgil*, I found he had not forgot the Family of *Saturn* for many Generations; but we are not yet ſo far advanced in our Studies. When I found my Scholar answered readily to any Questions propoſed upon any of the Conjugations, I took *Voffius's* Grammar, printed on the large Paper, to teach him to find out the Supines, and Preterperfect Tenſes of Verbs. This Exerciſe imploy'd us a whole Month: For I taught him at the ſame Time, what Caſe thoſe Verbs required after them, when uſed in the *Latin* Tongue; and by this Way of proceeding, he learn'd the moſt difficult Part of the *Syntax* before he was aware, which otherwiſe is wont to give a great deal of Trouble to Beginners.

I ALWAYS examined him before he went to Bed, in what he had learnt that Day; for I take this to be the beſt Means to retain the fugitive *Ideas*, and to ſtrengthen the Memory, without which, all the study-

30 Tanaquil Faber's *Method of*

studying and reading is but to draw Water with a Sieve.

I MUST, besides, make this Remark by the By, that Commendation and Praises have a mighty Influence on the Minds of Children, and make them run on cheerfully in the roughest Paths of Grammatical Difficulties : And no Wonder ; for Dogs, Horses, and Elephants, will serve us more willingly when clap'd and encourag'd with fair Words.

THUS we finish'd the *Latin* Grammar ; and as to the practical Part thereof, upon which, indeed, all depends, I carefully avoided the common Method of putting my Boy to make Exercises of any Sort : For after all the Stir we make about the *Latin* Tongue, 'tis no more than any other Language : And I am well perswaded, that no Man in his Senses did ever begin to teach his Scholars the *Hebrew*, *Arabic* or *Spanish*, with making of Exercises : And whoever doubts what I here advance, is an utter Stranger to the Use of Reason : But if any one will yet persist obstinately, and ask a Reason for what I say, I shall only desire such Persons to take a little Time to consider the Nature of their own Question. But, that I may set this in a clear Light, pray, *Sir*, do but consider, that there are
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teaching the learned Languages. 31

but three Degrees in any Languages ; the first, is to understand ; the second, to express the Sentiments of our Minds intelligibly to others ; and the third, to write it elegantly. And this is certainly the Order of Nature ; and Nature and Reason are with me in this Case synonymous Terms, signifying the same Thing ; and whosoever, by just Consequence, leaves this Method, bids adieu to Reason ; because he neglects the true Dictates of Nature. Children have not yet any Stock of Experience, and *Ideas* of Things, which Materials are certainly necessary to erect a Building : For *Archimedes*, with all his Engines, and Skill in the Mathematicks, could not shew it without Stone and Timber. But let an easy Book, Historical or Fabulous, be put into a Boy's Hand, and give him a literal Interpretation of four or five Lines at first ; which exercised continually for the Space of three Weeks, with a daily Repetition, you may then venture to give fifteen Lines : And if this is continued in Proportion for three Months longer, the Learner will make a greater Progress than is usually made in two Years, according to the received Method of Schools.

THE Fables of *Phædrus* being too difficult for a Beginner, I pitch'd upon two or three historical Chapters of St. *John's* Gospel

32 Tanaquil Faber's *Method* of

Gospel in the vulgar Version, the Stile whereof is very simple, and therefore very fit and convenient for my Purpose. Besides, my Child was no Stranger to what was there treated of : For he had read the four Evangelists in *French*. We read but a little at first, but with a great deal of Care ; and repeated it exactly every Night and Morning following ; and very often, when he repeated a new Lesson, I made him begin with the last foregoing ; and for a Fortnight's Time we read two Pages a Day in a small *Duodecimo*, and so soon finish'd our three Chapters.

IN the next Place, I gave him an Insight into the old Maps, which was highly necessary for the Understanding historical Books, which I designed immediately to put into his Hands : For nothing contributes more to the retaining historical Events in the Memory, than the Knowledge of the Places, and Scenes of the great Actions done in them : I therefore shew'd him the three principal Parts of the World, and their respective Situations : I taught him the four Cardinal Points, *viz.* the North, South, East and West ; and the *Latin* Names of eight Winds, which was of signal Service to us in the Progress of our Studies.

I SHEW'D him, moreover, the Situation of *Europe*, making no mention of Cities, Rivers or Mountains; judging it enough at first to tell him what a Cape, a Gulph, a Promontory, the Streights, and other Words of this Nature did mean.

IN the next Place, I shew'd him the Divisions of *Europe*, as they stand in the old Maps: For Example, I shew'd him where *Spain*, *Gaul*, *Germany*, *Italy*, and *Illyricum* were upon the Map; I made him mark out the respective Situations of those Countries with his Pencil, as well as he could; and being mightily pleas'd with this sort of Exercise, he acquitted himself pretty well.

HAVING made him so far acquainted with *Europe*, as I thought it necessary for that Time, we took the Map of *Asia*, observing the same Method as before; acquainting him with the Names of great Nations and Cities, as the *Arabians*, *Syrians*, *Armenians*, *Medes*, *Hyrceanians*, and *Persians*; *Africa*, *Utica*, *Carthage*, and some other principal Places. Having made him thoroughly acquainted with these general Sketches of antient Geography, we began to read *Eutropius's* History, passing by some Passages in this Book for the present, as

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being

34 Tanaquil Faber's *Method* of

being too difficult for him at that Time : But care was taken at our second reading of that Author, to explain thoroughly what we had before studiously omitted. 'Twas now that my young Disciple pleas'd himself more than ever with his Studies ; and his constantly repeating, Night and Morning, his former Lessons, made them easy to him, and very diverting to myself.

WHILE we were busy with *Eutropius*, I shew'd him the antient Maps of *Italy*, *Greece*, and *Sicily*, and the Map of *Tuscany* by *Ortelius*, and the whole Course of the Mediterranean Seas, from *Egypt* to the *Euxine*, and thence to the *Streights* of *Gibraltar*. And 'tis certainly an unpardonable Breach of good Order, not to acquaint Children very early with these Things : For nothing can be more agreeable to an ingenious Lad, nor more useful for the Understanding of Prose and Verse, as we found it afterwards, when we came to other Authors ; because the Boy had quite another Opinion of himself than he had before ; and his following Lessons, Geographically season'd, were more acceptable to his Taste ; and no Wonder, seeing his Imagination was mightily assisted by the Help of good Maps.

As

As soon as we had finish'd *Eutropius*, I put him to read *Aurelius Victor's* History of famous Men (*de Viris illustribus.*) This small Treatise has the same History as *Eutropius*; but being writ in a more elegant Stile, it is something more difficult for a Child's Capacity; but the Matter being the same, he went through it very chearfully in a very little Time, and made use of our Maps all along, as we did in *Eutropius*: But judging the Chapter of the Original of the *Romans*, (*de Origine Gentis Romanæ*) to be too difficult for a Beginner, I pass'd it by, and began with *Procas*, King of *Albania*. *Victor* is a proper Author to begin with; but 'tis necessary that the Teacher be well vers'd in the Chronological Part of the *Roman* History, from the building of *Rome*, to the Death of *Augustus Cæsar*, that he may propose proper Questions to his Pupil. As for Example, *When did such a Person live?* or, *When was such a Battle fought?* and other Questions of the same Nature. Which are easily answer'd, if the Learner has but diligently perus'd the little History of *Eutropius*. 'Tis an Observation of *Scaliger*, and a very just one too, that the little *Roman* Historians are more exact in the History of the Republick of *Rome*, than the larger Volumes: But we must

36 Tanaquil Faber's *Method of*

not extend this to the History of the *Roman Empire*.

IN the next Place we undertook *Justin*, which, with its great Variety of surprizing Events, did divert the Boy exceedingly. We read every Day three Leaves of *Elzevir's* Edition, passing by some difficult Passages, as that wherein the Antiquity of the *Scythians* and *Egyptians* is discuss'd, the Description of *Sicily*, and the tedious Harangue of *Mithridates*; but we went through all these Passages at our second reading of this Author, assisted with our Maps, as usual, which, by this Time, were become very familiar to him.

I JUDGE'D it now Time to begin the *Greek*; for the third Reading of *Justin* was no longer Study and Labour, but rather Delight and Pleasure to him. I therefore drew up for the *Greek*, such another Grammar as I had done before for the *Latin*, viz. the bare Schemes of Nouns and Verbs, adding thereto the inclinable Words which are most in common Use; especially those denoting Numbers, as *one, two, three, &c.* for those Things should be always taught a Child at his first Entrance upon *Greek, Latin*, or any other Language; because there is hardly any intire Sentence in any Tongue, but some of these Particles
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teaching the learned Languages. 37

are made use of ; and therefore a perfect Knowledge of them contributes very much to the speedy and perfect Understanding of any Language whatsoever, especially the *Greek*, whose Beauty chiefly consists in the true Understanding and right placing of these Particles. Besides, if the Adverbs and Numbers are not committed to Memory at first, you'll be always obliged to have recourse to your Dictionary ; because these little Words occur every Moment, and, consequently, will be a great Loss of Time. I took care likewise to draw a little Scheme of the Prepositions, with their most useful Significations, and the Cases govern'd by them respectively. The rest is to be learned by Observation and daily Practice ; which, if diligently minded, and the nature of *Ellipsis*, or Abbreviation (frequently made use of in all Languages, and especially in the *Latin*) being well understood, you'll soon master the Syntax, whether *Greek* or *Latin*, the most difficult Part thereof depending upon the Particles, commonly called *Prepositions* ; which often gives contrary Significations to Verbs, and very often to be understood, and are not express'd, for Brevity's sake.

HAVING taken the same Care, and the same Method to make him thoroughly acquainted with the Declensions of *Greek*

38 Tanaquil Faber's *Method of*

Nouns and Verbs, as I had done before in the *Latin*, except only where the different Genius of this Language required a different Method of proceeding; I gave him a *Greek Book*, in which he did not understand one Word, except his Adverbs and Prepositions, which he had learn'd by heart before. When he learn'd his Conjugations, I began to ask him these, or the like Questions; *Is this Word a Verb or a Noun? and if a Verb, of what Conjugation, Mood, and Tense, is it? If that other Word is a Noun, of what Number and Case is it?* He answer'd pretty well to these Questions, assisted only by the Knowledge he had of the different Terminations or Cases of Nouns, and of the Conjugations of Verbs. But finding that he did not like this kind of Exercise, I explained to him by Way of Diversion, the Arguments of *Ovid's Metamorphoses*; and promis'd him to resume this Book, as soon as he had likewise explain'd *St. Matthew's Gospel* in *Greek*. He told me, with regard to *Ovid*, that he thought he was a Man of great Wit; and he hop'd to be agreeably diverted in his fabulous *Metamorphoses*.

WE advanced very slowly in our *Greek Lectures*, because we had a mind to be very exact: And I made him write the most difficult Words into his Paper-Book, and
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teaching the learned Languages. 39

mark the less difficult with his Pencil. We read at separate Hours the Metamorphoses : But, I confess, the two first Pages of this Book were too difficult for my young Gentleman, the Matter thereof being no Way suitable to a Child's Capacity, as the Beginning of the second Book also is ; though with the Help of the Celestial Globes, he understood it pretty well ; but complain'd now and then of this Book's Difficulty. I told him, that so was your *Eutropius* at the Beginning, and your *Justin* too, but you overcame them both : Have Courage therefore, for you shall be agreeably entertained in the next Lesson, wherein the four Ages of the World are finely described. Which Description so charm'd the Boy, that he was in Love with *Ovid* ever after. I told him what *Montaign* said of this Author, who was younger than he, when he read *Ovid*.

BUT I must tell you, that I explain'd the Lessons first, and made him take Notice of several Things which had otherwise escap'd his Observation. And when he came himself to read the same Lesson, he improv'd upon what I had said, and seem'd to understand more than myself ; which kind of little Pride is to be encourag'd in Beginners.

40 Tanaquil Faber's *Method of*

WE carried on at the same Time, the Gospel of St. *Matthew*, and proceeded to St. *Mark*; and repeating now and then what he had learn'd in his *Latin Grammar*.

'TIS incredible how much he profited by reading St. *Mark's* Gospel: For he found it very easy; and believ'd he was already Master of the *Greek Tongue*. And it was now that I made him repeat over and over the *Greek Verbs*, till at last he desired me to give him some other *Greek Lessons*, saying, *What need of all this repeating the same Verbs?* I reply'd, that I would teach him the *Dialects*. *Dialect*, said he, *I don't understand what it means*. No matter for that, said I, *Believe me only for this Time*; and so we went on, and finish'd the Gospels of St. *Luke* and St. *John*, with a great deal of Ease, putting an End likewise to *Ovid's Metamorphoses*. But being in love with that Book, he ask'd me very agreeably, Whether there was not another Volume of these *Metamorphoses*? I said, *No*. *I wish there was*, said he. *But we can make two Volumes of one*, reply'd I, *by reading it over the second Time*. *With all my Heart*, said he, *for I like it mightily*.

HEREUPON I explain'd to him the *Greek Dialects*, which I reduc'd to two
Kinds,

teaching the learned Languages. 41

Kinds, the *Ionick*, and the *Dorick*. Herein lies the greatest Difficulty of this Language. But supposing the Scholar already perfect in the foregoing Part of the Grammar ; you'll render the Dialects very easy, by informing your Disciple, that what he has learned hitherto, is the common vulgar *Greek*, and that Dialects are but Exceptions. As for Example ; When you decline a Noun, or conjugate a Verb otherwise than we have hitherto, that Word so declined or conjugated, is a Dialect, or an Exception from the general and received Way of declining Nouns or conjugating Verbs. And having read to him some Chapters of *Cerintus* the Grammarian upon the *Dialects*, I made him decline Nouns, and conjugate Verbs, according to those two mentioned Dialects, for five Days together.

THEN I put him to read the Fables of *Æsop* in *Greek* ; and made him take Notice as he went on, very carefully of all the Dialects that occurred ; and continued the same Method in reading two little *Greek* Poems, the one entituled, *The Battle between the Frogs and the Mice* ; and the other, *The Adventure of Leander*. In the first, I shew'd in a burlesque Stile, the Hero of the Poem, and the ridiculous Names and Prowess of the Combatants ; which will be always had in Admiration by every ingenious Reader.

42 Tanaquil Faber's *Method of*

der. And as for the Adventure of good *Leander*, he was very well acquainted with it before : And therefore I had nothing else to do, but to lay before him the Map of the *Hellefpont*, and shew the antient Towns of *Sestus* and *Abydos*.

AND whereas we advanc'd very slowly in these Dialectick Lectures, we repeated at our Leisure the Metamorphoses of *Ovid*, from the Beginning to the End : Which Task being fully dispatch'd, we undertook the *Iliads* of *Homer* ; which I set off with all imaginable Commendation, according to my usual Custom : Not that I intended thereby to display my Rhetorick, but to induce my Pupil to conceive a favourable Opinion of *Homer*.

IT will not be amiss to acquaint you, that I made this Remark on *Homer's Iliads*, which no one, I think, observ'd before me, viz. That the reading of *Homer* is more accommodated to the Genius of young Beginners, and much easier than any of the *Greek Authors* written in Prose. This is true in Fact, and has been experienced in the Person of my Son, and by *Joseph Scaliger* before my Time ; who began his *Greek Studies* with the reading of *Homer*, and the three Tragedians ; and myself, in my fourteenth Year, began with the same Author,

teaching the learned Languages. 43

thor, when I could not so much as read *Greek* before I was twelve Years of Age. And the Method of the *Greeks* themselves put this out of doubt : For their Children begin with the reading of the *Iliads*. But, it may be, some one will object, Why then did you begin with your Son in reading the *Greek Testament* ? I answer, Because I thought it reasonable that my young Disciple should know as much of the common *Greek* Prose, as the *Grecian* Children do, when they begin *Homer* : But, besides, that Experience favours this Method of proceeding, I have solid Reasons to alledge in favour of it ; the *Greek* Classicks in Prose, are full of long-winded Sentences ; they have so many Inversions and Disturbances of natural Construction, and the Verb so remote from its Nominative Case, that tho' a Child knows the Meaning of every *Greek* Word in these long Sentences, yet 'tis with a great deal of Difficulty he can find out the Sense of the whole Period, which never happens in reading of *Homer*.

THAT his Stile is sublime, and his *Ideas* great and noble, is very true ; yet such as are acquainted with this Author, will likewise confess, that his Thoughts are very distinct and clear, and his Manner of conceiving and writing are very easy and natural, and not surpassing a Child's Understanding,

44 Tanaquil Faber's *Method of*

standing, if under the Conduct of a prudent Tutor. Moreover, all Poets, Orators and Philosophers, (*Epicurus* only excepted) borrow a great deal of *Homer*, who is look'd upon as a Commentary on them all. And I must not forget to tell you, that the reading of *Homer* will teach the true Sense and Use of *Greek* Particles, (wherein consists the Beauty and Grace of this Language) better than any other Author, unless he can be rivall'd in this Point by *Herodotus*.

ANOTHER little Advantage accruing from reading this Author, is this, That *Homer* writing in Hexameter, a Boy will get by heart fifty Verses before he can learn fifteen Lines in Prose: For the Quantity of Syllables is very easy in *Greek*. This is confirm'd by daily Experience: For I can learn an hundred fine Hexameter Verses without Book, not missing a Word, in one Hour's Time; whereas I cannot learn six of the long Periods of *Cicero*, but that I must always forget some little Word or other.

HAVING continued our Lectures in *Homer* till the twelfth Book; at other leisure Hours we entertained ourselves with the *Latin* Tongue: We read *Salust*; and I remember very well, that my Pupil took more Delight in reading the *Jugurthine* War, than

teaching the learned Languages. 45

than that of *Catiline* ; and the Boy was herein certainly in the right.

HAVING finish'd the first twelve Books of the *Iliads*, I observ'd my Son was tir'd with reading of *Homer* ; he us'd to tell me, *This is fine indeed ; but, methinks, 'tis something tedious.* Well then, said I, let us leave him there with all his Gods and Goddeses for the Space of five Weeks, and then you will find him as charming and diverting as ever.

WE spent two Days in finishing *Salust*, and then began the Fables of *Phædrus*, which diverted him exceedingly. The *Embassy of the Dogs*, and the *Fidling Prince*, and some other Passages in that Book are very agreeable.

THE Reason why I was willing to bring him acquainted with this Author, was, because I design'd to prepare the Way for reading *Terence* : And I dare say, of all the *Classicks*, there is none resembles this Author's Manner of Writing, so much as *Phædrus* does. But you will say, *What did you do in Greek in the Interim ?* For surely, it must not be discontinu'd. I saw that he was disgusted with *Homer* ; and therefore he wanted some other *Ragous*, before this Author was to be resum'd. So that I made

46 Tanaquil Faber's *Method of*

choice of the first Comedy of *Aristophanes*, passing by some immodest Passages; as that wherein *Carion* leads on the Boars, and where an old Virgin is introduc'd, complaining that she was not serv'd as usually, since *Plautus* had recover'd his Sight, &c.

THE Child was so touch'd with the Beauty of this Author, that he thank'd me heartily for bringing him acquainted with this Comedy. I have heard it often said, that there is a sensible Pleasure in observing the visible Growth of young Trees; but I am sure there is a great deal more, in seeing the Growth of a young Wit. He us'd to tell me now and then, that he imagin'd himself to assist at the acting of a Farce, every Time he was reading this Part of *Aristophanes*.

I SENT him, with some of my Friends, to see such Sports, because I am of Opinion, that seeing Mountebanks, and reading Comedies are very proper for Children: For if you debar them of the Pleasures and innocent Diversions consistent with Morality and good Breeding, and no ways in themselves criminal, you will never persuade them to love their Studies: And this a prudent Tutor would always have in View.

"Twas

'TWAS now that I judg'd it high Time to begin with *Virgil's Æneids*; and that we might carry on our Design successfully, I explained to him the Argument prefix'd to each Book; thereby to give him a full Prospect of the Poet's Design at once: Which, that he might the more distinctly comprehend, I laid before him the Map of the Mediterranean, describing thereon the Voyage of *Æneas*, and the Map of *Italy*, for the better Understanding the Provinces, and principal Places mentioned in the said Poem: And for the better Understanding the Sixth *Æneid*, and the Description of *Virgil's* enchanted Buckler, we review'd *Eutropius* and *Victor*, till the Time of *Tiberius*.

AND in as much as all this, as also a Comedy of *Aristophanes*, call'd *Plutus*, was rather a Diversion, than a laborious Study to my Boy, I proceeded to the Explanation of the Play *de Nubibus*, in a burlesque merry Stile, taking care at the same Time to give him a just *Idea* of Plays in general, and of the State and Nature of the Stage.

THESE comical Lectures of *Aristophanes* served as Sauce to the grave Stile of the *Latin* Poet, which we began two Days after :

48 Tanaquil Faber's *Method of*

after: For the Child told me now and then, that *Virgil* was really more difficult than *Homer*; and surprized me one Day very agreeably, by telling me, that *Homer's Iliads* seem'd to him more smooth and flowing than the *Æneids* of *Virgil*.

I ALLOW'D his Observation to be just, and his Taste exquisite; but I assured him at the same Time, that the Study of the *Æneids*, was as necessary as that of the *Iliads*; and that *Virgil* was the Prince of the *Latin* Poets. And as for the Harshness he complain'd of in *Virgil*, I assured him, 'twas wholly due to the Genius of the *Latin*, which is more rough than the *Greek* Tongue: But we will talk of these Matters when you are a Man; and I shall tell you my Opinion of both these Poets, and shew you the Reason why *Virgil* seems to you to be so difficult.

HAVING finish'd the abovesaid charming Play of *Aristophanes*, I put him upon repeating his *Greek* Verbs and Nouns, according to the two principal Dialects already mention'd; which frequent Repetitions confirm'd him in what he had learned, and render'd his subsequent Lessons very easy.

UPON

UPON our finishing the last mention'd Play of *Aristophanes*, we resum'd the *Iliads*, and advanc'd to the Twentieth Book, without meeting with any considerable Difficulty.

HOWEVER, to render his Studies as agreeable as possible, we read the Comedies of *Terence*, passing by, designedly, their respective Prologues, which are very difficult, but not so useful as many more easy Passages are. We were come half Way in this Book, by which Time we had likewise ended the *Iliads*, and so laid aside reading the *Greek* for a while, resolving to spend all our Time in finishing *Terence*, which did not detain us very long: But having from Time to Time read over before, the *Amphitruon* of *Plautus*, he said, that this one Play had given him more Diversion, than all the Comedies of *Terence* put together.

WHEN we had gone thus far, I drew up for his Use, short Chronological Tables, commencing from the Siege of *Troy*, and ending with the Reign of *Tiberius*. I shew'd him how to make use of these Tables, by asking him several little Questions out of the Histories of *Justin* and *Eutropius*. For Example, I ask'd him how many Years there were from *Darius*, or
E the:

50 Tanaquil Faber's *Method of*

the Battle of *Marathon*, to the Birth of Christ? And what Number of Years he reckon'd from the Sea-fight of *Salamis*, to *Alexander*? How many from *Epaminondas*, to the Death of *Julius Cæsar*? Fixing his Memory on the Sixth Olympiad, the Foundation of *Rome*, the first, second, and third *Carthaginian War*; the three great Civil Wars of the *Romans*, and on the Birth of Christ, as being the most remarkable *Epocha's* in History. These are the first Sketches and Out-Lines of History; and yet how many are there, who charge themselves with the Education of Youth, and themselves know little or nothing of these first Elements of Chronology? I made him likewise peruse carefully a Catalogue of the Kings of *Persia*, and another of the *Ægyptian* Kings; which are easily learned, and are profitable for excellent Uses.

OUR next Author was the great *Livy*; and that the reading thereof might be more pleasant and profitable, I laid before him the Map of *Rome*, done by *Peter Ligorio*; which Map he had look'd over already, and was acquainted with it pretty well: But I soon found, that *Livy* is no Author for Children, the Sentences thereof being very long, and scarcely to be pronounc'd in one Breath. Having therefore finish'd the third Book of the first Decad, we proceeded there-

teaching the learned Languages. 51

therein no farther ; but resum'd what we had left of the *Iliads* ; which the Child dispatch'd with that Facility and Readiness, that was very surprising.

THE Boy, indeed, had a happy Genius, and Nature seem'd to have design'd him for Arts and Sciences ; his Complection was sanguine and melancholy ; the first • Quality is the Mother of good Humour, and the other of Application and Diligence. I did likewise my Duty, in seasoning my Explications now and then with Ridicule and Jokes, to produce Laughter and Merriment : For I have found this Method to help the Memory exceedingly.

I MUST on this Occasion tell you also very freely, that I do not wonder how more than one half of the Boys, committed to the Care of School-Masters, do become downright Asses, rather than Learned Men. I know, that Children are often link'd to Books, though they have no Capacity at all for Study. In such a Case, I blame not the Master, if he does but ingenuously acquaint the Parents of the Child's Incapacity. If he does not, I should be loth to call him an honest Man : But if they cannot discern a Child's Incapacity, I say, they themselves are Dunces. And what can we
E 2 expect

52 Tanaquil Faber's *Method of*

expect from their Disciples, but to be Dunces like themselves ?

AT the same Time we ended the *Iliads*, we finish'd likewise the four Books of *Virgil's Æneids*, which are much easier than the foregoing ones.

I CONCLUDE, by asking once more every considerate Man, and yourself, S I R, in particular, what Lengths had this Boy gone, and what Progress had he not made, had he attain'd to the Twentieth Year of his Age ? How many *Greek* and *Latin* Historians ? How many Orators, Moralists, and Tragedians, had we read over ? For the most difficult Part of our Studies was already happily accomplish'd.

ALL this, that I have perform'd, may be done ; and, it may be, much more than all this, by the Directions of good Masters : But he who merits this Title, should be well acquainted with what he undertakes to teach. He must be very diligent, wise, and prudent in Behaviour, and Master of his Passions ; for Peevishness will destroy all. He must likewise have an entire Love for his Pupils. But instead of this, How many idle, ignorant and peevish Men are employ'd in Schools and Colleges ? Very
bad

teaching the learned Languages. 53
bad Qualities in those who are entrusted
with the Education of Youth, and more
especially, of Gentlemens Children.

He ends his Narrative, with the follow-
ing *Latin* Letter.





Illustrissimo Viro, D. D. de Morangy,
 Sacræ Majestati ab omnibus Con-
 filiis. S. P. D. *T. Faber.*



ENUISSIMUM Libellum, qui
 nuper à me dictatus est, ausus sum
 ad te mittere, Vir illustrissime. De
 illo riores, genus otiosum, & nulli
 bonæ rei natum, scio quid dicturi sint : sed ego,
 qui à Natura paulò fastidior, & interdum vi-
 cissim derisor, illorum sententiam, seu levita-
 tem potius, ac scurrilitatem, baud magnopere
 morabor, qui mihi conscius sim, quædam in hoc
 tantillo scripto posita à me esse, quæ ad utilita-
 tem & profectum honestiorum puerorum, (si
 parentes sensum aliquem Literarum habuerint)
 baud sane mediocriter pertinebunt.

HOC certè liquidò affirmem, pueros intra
 pauculorum annorum spatium ita institui & in-
 formari posse, ut qui via pervulgata deducti
 fuerint, puerulos dicas, illos autem viros esse,
 & ad splendorem literarum natos dejes. Sed
 utcunque hæc erunt, tuum judicium expectabi-
 tur, Illustrissime Morangy, quod longè acerri-
 mum est, non modò ubi de Rep. agendum est
 apud Principem, sed in genere etiam literario ;
 quæ


teaching the learned Languages. 55

qui scilicet priscos illos scriptores, tibi in familiaritatem adjunxeris, & in illorum cœtu graviorum curarum intervalla consumas. Vale diu.

The Substance whereof in *English*, is thus ;



‘ S I R,

‘  MAKE bold to send you the
‘ enclosed little Treatise. I know
‘ what Treatment the common
‘ School-Masters will give it ; a
‘ lazy, good-for-nothing pack of Pedants.
‘ But, as I think myself a better Judge, and
‘ laugh at their foolish by-rote Methods, I
‘ shall despise their poor scurrilous Reflections ; being verily persuaded, that Parents
‘ (if they have any Sense of ingenuous Education,) will find in this small Tract, what
‘ will be of singular Service in training up
‘ their Children in good Literature,

‘ T H U S much I will be bold to say,
‘ That Youth may be instructed in such a
‘ Method, as to be deem’d Men and Scholars at those earlier Years ; when others,
‘ educated in the common Road, deserve
‘ only the Name of School-Boys.

E 4

‘ B U T

56 Tanaquil Faber's *Method of*

‘ BUT I defer this whole Matter to your
 ‘ Judgment, which is of the utmost Pene-
 ‘ tration, not only in those Affairs which
 ‘ concern the Publick, but the learned
 ‘ World also ; the little Time you have to
 ‘ spare from the Affairs of State, being de-
 ‘ voted to the Muses, and the Study of good
 ‘ antient Authors.

‘ *I am, &c.*’

I THINK it very proper to acquaint the
 Reader in this Place, with the Persons con-
 cerned in this Treatise, *viz.*

MR. *TANAQUIL FABER*, the
 Author of the foregoing Book, was the
 Father of the famous Madam *DACIER*,
 so well known for her Commentaries on
 many of the *Greek* and *Latin* Authors, who
 was instructed by her Father, according to
 this Method of teaching, and at the same
 Time with her Brother, who was the Oc-
 casion of writing this Narrative ; as it is at-
 tested in the *Journal des Sçavans* of the 9th
 of *December*, 1720, *viz.*

‘ *ANNE de Faber*, Daughter of *Ta-*
 ‘ *naquil de Faber*, born in *Saumur*, 1651.
 ‘ She was about eleven Years of Age when

teaching the learned Languages. 57

‘ her Father (who was a Professor of *Greek*
‘ and *Latin* in that Univerſity) form’d a De-
‘ ſign of giving her a learned Education ;
‘ the Occaſion whereof was this :

‘ WHILE he was teaching one of his
‘ Sons the Rudiments of Grammar, in the
‘ ſame Room where Madamoifelle *la Faber*
‘ was employ’d at her Needle ; ſhe, as a
‘ Perſon wholly unconcern’d, did now and
‘ then ſupply her little Brother with proper
‘ Answers to the moſt intricate Grammatical
‘ Questions propos’d to him by the Father,
‘ when ſhe found he could not help him-
‘ ſelf.

‘ THE Father took this Hint, and re-
‘ ſolved to make her a Scholar. So ſhe was
‘ brought up according to the foregoing
‘ Method, and became the Ornament of her
‘ Sex, as well as a Reproach to Men em-
‘ ploy’d in the Study of Learning, but ſpend
‘ their Lives in Lazineſs and Ignorance.’



T H E



T H E

Author's M E T H O D

O F T E A C H I N G

L A N G U A G E S.



THE foregoing Method being for the most Part the same with my own, this *Narrative* will be so much the shorter ; but in every Point as true and faithful.

THE Boy, whose Education I undertook, was going in his thirteenth Year, and could read *English* very well, and write a legible Hand. His Parents being in mean Circumstances, and not having wherewith to bring him

him up in Learning, did earnestly desire me to get him into some Grammar-School, where he might have his Education *gratis*. I told them that I had no Acquaintance with any Trustees or Directors of such Schools; and that it was a very difficult Matter to get a poor Boy to be settled on those Foundations, pursuant to the pious Intentions of the Founders: For Men, who are far from being in poor Circumstances, are not asham'd to serve themselves with those publick Charities, in favour of their own Children.

BUT returning Home, I consider'd, that if this Boy had a Genius, and a Desire to learn, I might find it very practicable to instruct him according to the Method recommended by the great *ERASMUS*, and *LUDOVICUS VIVES*, who drew up a Scheme of teaching the *Latin* Tongue, for the Use of the Princess *Mary*, pursuant to the earnest Desire of *Catherine of Spain*, *Henry VIIIth's* Queen; and also by our learned Countryman *Mr. Locke*, in his Treatise of Education: Which, because none would be at the Pains to put in Practice, has been look'd upon hitherto, no otherwise than as an ingenious Romance, for the Amusement of the learned World, to be followed and made use of only in the

60 *The Author's* METHOD

the Schools of *Eutopia*, or in some enchanted Island.

THE next Time I met the Boy's Father, I bid him send his Son to me in the Evening, that I might make a just Estimate of the little Man and his Manners, by narrowly observing his Inclinations, and making a Trial of his Capacity.

DR. HUARTE, a learned Spaniard, in his excellent Book, entituled, *Examen of Wits*, would have, in a well regulated Society, proper Officers to try the Capacities and Inclinations of Children, before they are tied to the Study of Literature, or to any other Employment: For natural Inclinations, assisted with true Rules and Industry, would supply the Commonwealth with Men eminently skilful in their respective Callings: But for want of such publick Examiners, School-Masters and Tutors might, if they acted ingenuously, make up this Deficiency in a great Measure, as the Jesuits do in their Schools, by observing their Scholars Inclinations and Capacities: For though they cannot precisely tell for what Calling a dull Boy may be proper, yet one may venture to assert, that Nature never design'd a Blockhead to improve Arts and Sciences: But through want of the like early Enquiries, as we find among Artisans,
Men

of teaching Languages. 61.

Men of excellent Parts, which, if improv'd, had made them eminent Scholars; so we may see many Graduates and Masters of Arts, who, making but a poor Figure in the learned World, would, in all probability, have distinguished themselves, had they been sent to serve their Country in the Wars. Instead of this, our Schools never trouble themselves with such Disquisitions; but, like *Noah's Ark*, receive all Kinds, *clean and unclean*; *Accipiunt pecuniam, & post decennium mittunt Afinos in Academiam*; take the Parents Money, and after ten Years send their Sons to the Universities; from whence they come home every whit as learned as *Cicero's Son* at his Return to *Rome* from *Athens*, who remained all his Life an *Ignoramus*, the very Reverse of his Father's great Learning and Eloquence.

BUT to return to my Narrative; the Boy came to me accordingly, on the second Day of *May*, 1717; and upon my examining him, I found that his Memory and Judgment was good enough to make a considerable Progress in Learning, if seconded with Diligence, and assisted with a natural easy Method.

My first Lesson was purely Moral, to put him in mind, that the great and chief Design of Learning, is to instil virtuous Habits

Habits into the Minds of Youth, and to lead them in the fair Paths of divine Wisdom, before they have contracted any Acquaintance with Vice, or are led away by the deluding Pleasure of the Senses: For if this is neglected, ill Customs are unavoidable, and hardly ever after to be broken off. All the Charms of Eloquence, and Strength of Reasoning, whether from the Pulpit or the Press, are seldom found effectual enough to disengage those from vitious Habits, who had the Misfortune, through the Neglect of Parents or Masters, to imbibe them from their Childhood.

I TOLD him moreover, that the next End he should propose to himself by Learning, was, an honest Livelihood in any Station of Life, that God Almighty would be pleased to place him in, that he might be thereby capable of doing some Service to Mankind. He was very attentive all the Time, and told me, he would heartily endeavour to observe my Instructions.

I THEN proceeded, and shew'd him the Causes, Nature and Use of Languages in general, and more particularly of the *Latin* Tongue; telling him in general Terms, how it came to be the universal Language of *Europe*, and continues to be so still; and that no Man could pretend, with any Hopes of
 5 Succes,

of teaching Languages. 63

Success, to be either a compleat Divine; Physician, or a Lawyer, without some Skill in this Language; and that no Art or Science could be learn'd without it; because the best Books written on these Matters are chiefly publish'd in this noble Tongue.

I HINTED to him likewise, that the *Latin* Tongue had four handsome Daughters, to wit, the *French*, *Italian*, *Spanish* and *Portuguese* Languages, all very useful for a young Man, who would put himself forward in the World; and very easy to be attained in a short Time, when the *Latin* is once well understood: For if he could but get the good Will of the Mother, the Daughters would chearfully comply with his Desires.

I ASSURED him at the same Time, that the *Latin* was as easy, and attainable as any other Language, if taught in a right Method: But if to some she is stiff and humourfome, 'tis because she is taught in a preposterous Manner, and painted in such hideous Shapes, that many are afraid to accost her; and all the fair Sex tremble at the Sound of a *Latin* Word, ever since the Time of the glorious Queen *Elizabeth*: Whereas the *French*, *Spanish* and *Italian*, are courted by every one, and carefs'd by both Sexes.

I

64 *The Author's METHOD*

I ASSURED him in the last Place, that I would never beat him upon the Account of his Learning ; but that he should take special Care to avoid telling of Lies, or committing any other unbecoming Action ; for in such a Case, I would not fail to have him severely punished by his Parents.

FOR Exclamations, Menaces, and Punishments, are not only present Evils, which Humanity requireth should be spar'd as much as is possible, but they are also Sources of Evils, which Prudence obliges to prevent. Nothing streightens the Heart like Fear and Grief ; and I know not to which of these two, the Soul or the Body, these two Passions are most contrary. The Tedioufness of learning a Lesson one loves not, the Fear of being punish'd if one say it ill, the Fretfulness for having been punish'd, keep Children always alarm'd, and make them lose a great Part of the Ingenuity, Chearfulness and Frankness they have, in an Age, wherein nothing more should be thought on, than to confirm their Health, by forming them, at the same Time, to an innocent Gayness ; to a Confidence in those who have the Conduct of them ; to a Freedom from Anger ; to a Love of their Duty ; and to a Consideration, from the Conduct used towards them ; that *Honesty*
and

and *Justice* in all Things are the only Good which Men should put a Value upon.

THE best Means to sink into the Minds of Children this Maxim (which is more important to Society, than all the Languages in the World) is, to accustom them not to be punish'd, but for Actions repugnant to Justice. And that will not only serve to cause them to make a great Distinction of those Kinds of Duties ; but also to bind them the more to the Observance of them, in that the Punishments being more rare, they accustom themselves less to, and are the more sensible of them. This is not said, as if we were not obliged sometimes to chastise them for other Faults ; but it is as well the surer as the better, not to put our selves upon a Necessity of multiplying those Kinds of Chastisements.

WHEN I consider'd the former Days of my Youth, and the Years of Affliction, which had been many ; when I was driven on circularly in *Latin* Bondage, as a Horse in a Mill, continually moving, but making no Progress ; or as a *Jonas* in the *Whale's* Belly, making long Voyages, but seeing nothing about me, and often threatened by hard Task-Masters, who made me serve with Rigour ; I did in compliance with the Dictates of Reason, and with my own Inclinations,

F

66 *The Author's* METHOD

clinations, resolve, that this Boy should, from those Misfortunes, reap some Advantage, and gain Knowledge by (what I apprehend to be) the Mistakes and Blunders of other Men.

IN order to put these Intentions in Execution, I studiously avoided as much as possible, the mentioning of Grammatical Terms; as, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition, Interjection, commonly called *The eight Parts of Speech*, Substantive, Adjective, &c. and such puzzling Words, the *Distillations of Metaphysical Heads*, who through gross Ignorance, or knavish Designs, throw them in the Way of Youth, that begin to learn the *Latin* Tongue; which I verily believe, might be learned in less Time than a Boy can attain to a true Knowledge and distinct *Idea* of Substantive, Adjective, Genitive, Accusative, &c. and the like Grammatical Terms; which preposterously suppose the Child to be already a Logician, a Metaphysician, and very well accustomed to abstracted Notions. And I may venture to say, that a Lad will sooner learn any Proposition in Geometry, Geography, Herakdry; or run up to its Original, the Genealogy of any of the Princes of *Europe*, and that with a great deal of Accuracy, than he can tell you in plain *English* what he means
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of teaching Languages. . 67

by *Genitive*, and *Accusative Cases*: And I think, 'tis a Method not only preposterous, but dangerous in its Consequences: For it distorts the Judgment, depraves the rational Faculty, and indisposes the Mind to enquire after the Nature and Causes of Things, and disposes it credulously to swallow Mill-Stones with passive Obedience, and implicit Faith.

It will not be improper in this Place to recite the Opinion of a *French* Author, who shews, that Children are capable to understand many of the Sciences, and even the most important, and the most necessary. For that Purpose, it would suffice to alledge, that 'tis a Thing which hath been try'd, not only by the Antients, (as appears from many Passages in *Plato* and *Aristotle*,) where there are exprefs Places, but also by the Moderns; and that most of the Sciences may be so propos'd, that the Study of them will be rather a Divertisement, than a Labour. But it will be fit to add, that though we had no Experience of it, yet it were easy to foresee, that it would be so by Reason. For those that are ty'd to the teaching of *Latin* by Rules; must the more readily grant, that they suppose Children are capable to understand them. But, there are none of all those who

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68 *The Author's* METHOD

teach Grammar, who knows not that it contains,

I. The *Ideas* of the different Parts of Discourse.

II. The Rules for each of those different Parts.

III. The Rules of their Composition, called *Syntax*.

THEY must therefore judge Children capable to understand that, even from the Age of six or seven Years. And, indeed, I have known some of that Age, who had pass'd through all those three Parts, and understood them. Now, I say, that whosoever is capable to enter into that Knowledge by that Way, is capable also to enter into almost all Sciences, especially those, the Object of which is sensible.

I. What concerns the *Ideas* of the different Parts of Discourse, we must grant, can't be understood, unless you make it general at least, the Distinction of Substance, Accident, Place, Time, Action, Passion, and of all the Relations thence resulting; which comprehend that Part of the Metaphysics, we call *Categories* or *Predicaments*; which we know to be very abstract, they

they being invented only to facilitate the mental Distinction of many Things, which we commonly see confus'd in Nature. Now, who can doubt, but it will be more easy, to shew to a Child the Rising and Setting of the Sun and Moon, and the other Principles of Cosmography, which they may be directed to see, without vexing them with Abstractions; and afterwards to make them pass to Geography, and the other Sciences depending thereon?

II. As to the different Inflections or Accidents of Speech, Who sees not that they depend on a thousand Abstractions from Persons, Time past, present, and to come? That the *Infinitive* comprehends in its *Idea*, the Abstraction of all the Differences of Time, Numbers and Persons? That the Distinction of those *Moods*, depends on the Distinction which is between the *Idea* of the simple *Indication*, and that of *Command*, and *Desire*, &c.? That the *Cases* of *Nouns* are at least as abstracted as the *Moods* of *Verbs*, and yet more difficult to understand? And this being so, Who can doubt, but a Child would be more capable to understand History, with the Help of Maps? That the *Genealogies* themselves, which make one of the greatest Difficulties thereof, would be more easy to him, than the reducing of a Derivative to its Primitive, call'd, *The Investigation*

70 *The Author's* METHOD

stigation of the Theme ; and that it would be more ready to him to remember, *e. g.* That the King is the Issue of *Robert* Count of *Clermount*, Son of *St. Louis*, descended of *Hugh Capet*, issued of *Cbildebrand*, Son of *Cbarles Martel*, born of the Marriage of *Ansbert* and *Blitilde*, Daughter of *Clotaire the First* ; than to say, that such a Word is the third Person of the singular Number of the Preter-plus-perfect Tense of the Subjunctive of the Passive of such a Verb ?

IN short, there is not a Child, which you may not make to comprehend sooner the Demonstration of that Theorem of Geometry (and of almost all others) which saith, *If two Sides are equal to two Sides, and the Angle to the Angle, the whole is equal* ; than the simple Terms of the following Rule of Syntax ; which may serve for an Example of many other Rules ; *viz. If two Substantives meet of different Genders and different Persons ; then the Adjective or Relative of the Plural Number, must agree with the more noble Gender ; and the Verb being also of the Plural, must accord with the more noble Person, or with the latter Substantive ; or when the Substantives are of Things inanimate, the Adjective is to be put in the Neuter Gender, or it must agree with the latter Substantive.*

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WE might therefore teach Children to Read and Pronounce well, (which is a Thing very rare and necessary;) to Write, to cast Account; History; Geometry, (so much as relates to ordinary Use;) the Principles of Mechanics; the Anatomy of Man; the Principles of Physick; History, and the Customs and Laws of their Country. And these are the Particulars of what may be call'd very useful, and very necessary Knowledge.

IF you add thereto those many other Arts, which regard Politeness or honest Diversifements, as the History of Nature, Cosmography, Geography, a general Scheme of Chronology, the History of the greatest and most illustrious Nations of the present and former Times; that which is Natural and General in *Grammar*, (to which might be referr'd, what is particular in our Mother-Tongue;) the *Italian* and *Spanish* Tongues, the learning whereof will be render'd very easy by knowing the *Latin*: The *Greek*, Natural Philosophy, Musick, Engines, Perspective, Hydraulicks; the Exercises of the Body, necessary to civil Society, as Dancing, (as far as it serves to a handsome Garb, and comely Behaviour,) Riding, Fencing, and Games of Wit and Dexterity.

IF, I say, all these Things be added, for those that are capable thereof, (which oftner happens than is imagin'd,) or some of them, for those whose Genius is less ready; we shall find (without amusing Children in Things altogether useless,) wherewith so to fill up that Space of Time, that there will be many more, that will find it too short for so many Things, than there will be of those, that are troubled how to spend it.

YET, I cannot abstain from making here an Overture, to those who are capable of it. We might find in the Mechanicks, some very diverting, and very useful Spectacles or Sights, which, not tiring the Minds of Children, would fill them with certain *Ideas*, raising their Imagination, and rendering it capable to invent and produce of itself.

THERE are few Mechanical Arts, where a Man of natural Endowments may not find much to learn: And, I believe, that all those, who will give themselves the Leisure to examine some of them, will find, that *Socrates* had Reason to say, *There are none but Artists and Craftsmen that really know any thing.*

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GARDENING, Husbandry, Chymistry, &c. will certainly furnish young Men with very pleasing and useful Divertisements. And 'tis not easy to conceive, what great Knowledge may be drawn from thence, without which, one cannot well enter into the Study of *Natural Philosophy*. Nothing were easier, than to shew the Uses thereof in Particulars, and to dispose those Divertisements in their natural Order; but that this is not a Place fit to treat thereof.

THUS far our Author, *Vide, The Examen of the Way of teaching the Latin Tongue to Children, by Use alone; Translated from the French, and printed in London, 1669.*

But to return to my Scholar:

WHEREFORE, to avoid the Inconveniencies aforesaid, I shew'd him in familiar Terms, that all the Words in any Language may be reduc'd to three Classes or Kinds; namely, Words denoting the Names of Things, or Qualities explaining their Nature. *2dly*, Words signifying any Action or Suffering. And *Lastly*, Words which are employ'd in joining other Words and Sentences together; and in expressing
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74 *The Author's* METHOD

the Circumstances of Things, and the Manner how any Thing or Person acteth or suffereth; and sometime to express the Passion of the Mind: For what the Grammarians call *Pronouns* and *Participles*, are but *Qualities* or *Adjectives*; and *Ego*, *Tu*, *Sui*, are Names of Things irregular in their Elections or Endings, and doing the Office of Deputies to other Words, for the avoiding frequent Repetitions, and therefore call'd *Pronouns*. And the remaining Words, commonly call'd *Pronouns*, may be reduc'd under the Heads of *Qualities*. or *Adjectives*.

I ILLUSTRATED every one of these Particulars with proper *English* Examples, and explain'd the Grammar Terms as I went along, that he might not be ignorant of the common Language us'd in Schools. Now, if any one will stiffly contend for the Number *Eight*, and that the *Latin* Speech must be divided exactly into so many Parts; I must confess, I have nothing to offer in Favour of my Division here propos'd, but that 'tis very natural for a Beginner, and sufficient for a Youth, whose Memory must not be over-charged with many Divisions and Subdivisions at his first setting out.

I SHEW'D in the next Place, that the Names of Things or Persons may be consider'd

sider'd fix Manner of Ways; or, if I may be allow'd to express it, to have fix different Faces or Aspects, whether it denotes one, or many, which in *English* are distinguish'd by Particles set before them. As for Example:

<i>A Man,</i>		<i>A Man,</i>
<i>Of a Man,</i>		<i>O Man,</i>
<i>To a Man,</i>		<i>From a Man.</i>

Which fix Particles give so many different, or at least, additional Significations to the Word M A N; and which different Significations in the *Latin* are express'd by some Change made in the End of a Word. For Example:

Musa, *a Song, O Song, and from a Song.*

Musæ, *of a Song, and to a Song.*

Musam, *A Song.*

Musæ, *Songs, and O Songs.*

Musarum, *of Songs.*

Musis, *to Songs, and from Songs.*

BUT when to take each Word in the one Sense, and not in the other, a further Practice will make it easy. After he was perfect in this, and could readily answer to such like Questions as these: What is *Musam* in *English*, i. e. *a Song*? What is *Musarum*

76 *The Author's* METHOD

sarum in *English*, i. e. of *Songs*? What is *Musas*, i. e. *Songs*?

THEN I let him have the Grammar, and bid him go on himself to the four other Classes of *Latin* Words, all differing from one another, in their Endings and Terminations.

WHILE we were employ'd in teaching the Declension of Nouns, we made no Use of *Hic*, *Hæc*, *Hoc*; for this confounds Children, and inclines them to think, that this Article is an essential Part of *Latin* Names; whereas in Truth and Propriety of Speech, *Hic* has no more to do with *Dominus*, *Hæc* with *Musa*, or *Hoc* with *Regnum*, than *Bonus*, *Bona*, *Bonum*, or any other Adjective.

BUT some will say, that the Gender could not be discern'd without the Article. I answer, That this is a vulgar Error: For the Termination, Nature of Things, and Use, which very often is the chief Rule of Speaking, do determine the Genders of Nouns. The Word *Dominus* is not of the Masculine Gender, because it has *Hic* before it; but we put *Hic* before it, because it is of the Masculine Gender.

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INDEED, *Greek* Nouns have Articles prefix'd before them ; as, ὁ Κύριος, *a Lord* ; but it is otherwise in the *Latin* Tongue.

I PROCEEDED to explain the Nature of Words, which are vulgarly called *Adjectives* ; or, as I call'd them, *Qualities* or *Accidents* ; and shew'd, that they vary in their Endings, as the Noun Substantive, or the Names of Things do, some whereof have a tripple Ending in several of the six Cases, or Regards above-mentioned ; as *Bonus*, to be joined to Names Masculine, and in all its different Endings like *Dominus* ; *Bona*, to Words Feminine, and declined like *Musa* ; and *Bonum*, joined with Words of the Neuter Gender, and declined like *Regnum*. There are others declined with two, and some with one Termination ; and may be apply'd to Words of all Genders.

THEN I employ'd him for some Days in joining readily the Adjective with the Substantive in the several Cases, Genders, and Degrees of Comparisons, both in *English* and *Latin*, in regular Words only ; without meddling for the present with Exceptions and Irregularities ; being well assured that we should meet with them in another Place, and when the Lad would be more able to deal with them : For why we should ante-
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78 *The Author's* METHOD

date Difficulties in Grammar, any more than anticipate them to ourselves in the ordinary Occasions of Life, I confess I don't understand.

WHEN I found him pretty ready in answering to any Questions in the Chapter of *Substantive* and *Adjective*, I went forward in the Exposition of the *English* Grammar, which treats of Words that signify *Acting* or *Suffering*; and, indeed, this is by a great deal the most intricate Part of any Language, but more especially of the *Latin* and *Greek* Tongues: For, as it has been shew'd already, all the various Endings of a Noun, both singularly and plurally, don't make (generally speaking) above eight or nine different Endings, to express all its different Aspects, or additional Significations; whereas a Verb, or a Word denoting some Action and Passion, may have (speaking within compass) one hundred and fifty Meanings, respectively different, and all to be distinguish'd only by the various Endings of the Word: For three Things are consider'd in every Action; the Manner how, the Time when, and the Person by whom 'tis done. The Persons are, *I, We, Thou, Ye, They*; the Time is either past, present, or to come. The Time past has three several Instances or Degrees; as for Example; *I came to you at Eight o'Clock in the*

the Morning ; you then got out of Bed, and your Brother had written his Task. I came, shews the Time perfectly past, and therefore called Preterperfect Tense. The Preter-im-perfect and the Preter-plu-perfect Tense have always a Relation to some other Action ; as in the Example before us ; in Latin thus : *Veni ad te horâ octavâ matutinâ ; tum è lecto surgebas, & frater tuus jam scripserat exercitium.* The Future Tense has a Relation to the Time to come ; as, *I shall play* ; the Present Tense signifies an Action done now. And Action is either simply narrative, as, *I write*, and therefore called the *Indicative Mood* ; bidding or commanding, as *write thou*, and called the *Imperative Mood* : All the other Manners of speaking, supposing some Condition upon which the Action depends, may be all re-ferr'd to that which is called the *Subjunctive Mood*, and which is seldom used without some Particle going before it ; as, *if, when, that, &c.* And lastly, when an Action is considered without any Relation to Person or Time, 'tis called *Infinitive*, which indeed, may be look'd on as a Noun indeclinable.

HAVING premis'd Things of this Nature, which I thought might give the Child a clearer Insight into the Nature of Verbs, I shew'd him to find out those various

80 *The Author's* METHOD

Significations ; first, in the *English* Tongue, by carrying the same Word through all the five Times, six Persons, and four Moods, in the Active and Passive Voices ; as for Example ; *I love, I am loved, I shall love, I shall be loved, &c.* We did the same with the Verb *Am, Art, Is, &c.*

[THERE is lately published a little *English* Grammar by Mr. *Dyce*, much after this Manner, which will not be only useful, to give Children a better Notion of the *English* ; but help them also in learning the *Latin* Verbs, and in speaking and writing properly.]

WHEN I found he understood readily the *English* Part of Grammar, I encourag'd him to learn the *Latin* Conjugations, and so we began with the Verb *Sum* ; for the Conjugations are the same to Verbs, as the Declensions are to Nouns ; and I assur'd him, if he could but master four Words, *viz. Amo, Doceo, Lego, and Audio*, both in the Active and Passive Voices ; Time and Observation would make all other Words very easy. I explain'd, lastly, the Nature of Verbs *Neuters*, so called, because they seem'd to signify neither *to do* nor *suffer* ; as, *I am, or I exist, &c.*

I CAME next, pursuant to my former Division, to the Words indeclinable, which have but one Ending, and therefore have no Difficulty attending them ; as, *above, below, here, there, yesterday, &c.* Some of these do signify the Manner, Time, Place, or some other Circumstances of doing ; and are therefore call'd *Adverbs*, or Accidents adhering to Verbs ; others denote some Relation of one Thing or Person to another ; as, Distance, Situation, Casualty ; and are either prefix'd to compound Verbs, or precede Nouns ; as, *foretel, contradict, against, &c.* and therefore are call'd *Prepositions*, whereof there are about thirty in Number, which make the Noun next following them to be put in the Accusative Case ; for Example, *ad* to, *apud* at, *adversus* against, &c. and these following, *a, ab, abs*, from, &c. require an Ablative Case ; and *super* upon, *sub, subter* under, either an Accusative or Ablative : All the undeclinable Words or Particles should be committed to Memory ; because they occur in every Sentence ; and to look for them in a Dictionary, must be very troublesome to a Learner, with great Loss of Time.

I TOLD him at the same Time, that many of the Prepositions had Degrees of Comparison, and became Adjectives ; as

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82 *The Author's* METHOD

citra, citerior, citimus; intra, interior, intimus, &c. And the Learner having gain'd a general Acquaintance with the Nature, Kinds, Properties and Flections of Nouns and Verbs, I directed him to explain a few Sentences in *Janua Linguarum*, a Book which comprehends most of the *Latin* Words, digested into twelve hundred short Sentences in *English* and *Latin*; so that he had no need of hunting after the Words in the Dictionary: For most commonly the want of being acquainted with the Genius of the *Latin* Tongue, makes young Beginners pick out the most improper Words, which gives the Master new Work and Trouble to set them in the right Way; and thus the Time is miserably mispent in bewildering themselves in a Labyrinth of Dictionary-Words, of very different Significations, though of the same Sounds, for want of Skill to make Choice of such as are proper for their Purpose. I am very well assured, if the *Latin* Testament was publish'd with a literal *English* Translation interlin'd, Men of Business, who have any Time to spare, if they would but spend a Week or a Fortnight to learn their Verbs or Nouns, may in a shorter Time than I dare express here, attain to the Understanding of any *Latin* Author in Prose. If some of the *Classick* Authors were thus publish'd, it would be good Service done to the Publick.

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THOSE Gentlemen, who hold the Tradition of the Antients, say, that this is no more than to learn their Lesson by rote ; and I say so too : For all Languages are so learn'd, and no otherwise : And there's all the Reason in the World to make the Road as easy as possible to young Travellers ; which is done effectually by this Method : For it imployes nothing but the Memory ; and they go smoothly forward, without any Rubs in the Way, or Loss of Time, and with a great deal of Delight to find their Business so very easy, which is made so intricately difficult to many other Boys.

ALL this is so plain, and undeniably evident, that I know many Men, who have learn'd several Languages without the Help of Master, Grammar, or Dictionary, only by comparing their Testament in a Language they knew already, with that which they had a Desire to learn. And thus they may understand the whole Book ; which suppos'd, they may, with little or no Difficulty, understand any other *Latin* Books in Prose : Yet so little sensible does the World appear of any thing amiss in this Matter, that we hear of no Complaints made of the Want of such Helps ; our Schools are very easy, and our School-Masters proceed very contentedly, and hope

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84 *The Author's METHOD*

in ten Years Time to enable a Boy to travel to one of the Universities.

WHILE we were reading over these Sentences before-mentioned, I took Occasion from Time to Time, to mention the Verbs irregular; and bid him take particular Notice of them, thinking it sufficient for this Time, to recommend to his Observation these following short Rules of Syntax, or Government of Words, *viz.*

FIRST, That the Adjective must be of the same Gender, Number and Case, with the Substantive to which it belongs.

SECONDLY, That the Verb must be of the same Number and Person with its Nominative Case; which is always the Actor, or the principal Word in every Sentence.

THIRDLY, When two Verbs come together, the latter is to be the infinitive Mood.

FOURTHLY, A Noun coming after a Verb Active, is put in the Accusative Case.

FIFTHLY,

FIFTHLY, Words are used in the Accusative or Ablative, upon the Account of the Prepositions abovementioned, either express'd or understood.

SIXTHLY, Verbs Neuters, as *Sum, fio, existo*; Verbs Passives, as *Existimor, habeor, videor*, &c. require after them a Nominative Case.

SEVENTHLY, A Noun after an Adjective in the Comparative Degree, is put in the Ablative, and after the same in the superlative Degree, is put in the Genitive Case.

EIGHTHLY, The latter of two Substantives, when coming immediately together, is commonly put in the Genitive Case.

AND, Ninthly, When a Question is ask'd, the Answer must be given in the same Case, whether Noun, Pronoun, or Participle; and the same Tense of a Verb, with which the Question is required.

WE repeated the same Book, from the Beginning to the End, a second Time; and were more particular in our Grammatical Observations; and beginning it again the

86 *The Author's* METHOD

third Time, I made him render it from *English* into *Latin*, which is somewhat difficult at first to the Learner; but Practice makes it easy, and 'tis very beneficial in its Consequences: For it learns both to write and speak *Latin* readily, in proper Expressions already made to his hand, and not in those of his own Invention.

N. B. That by this Method of *double Translation*, Q. Elizabeth was taught the *Latin* Tongue. *Vide Ascham's Schoolmaster.*

THE Great Erasmus says, *Scis bonam eruditionis partem esse, scire rerum nomina; hic supra modum cessatur à Grammaticis vulgaribus, quorum vitio fit ut Adolescentes post multos annos in Grammatica contritos, vix norint ullius arboris, piscis, volucris, quadrupedis; aut leguminis rerum nomen. Nec domi quidem ullam supellectilem Latine nominare possunt; adeo ut quum volunt sibi dari Mantile, dicunt, da mihi Rem, & aut indice digito est opus, aut vulgatæ linguæ subsidio, Erasmus, Dialog. de Pronunciatione.*

IN *English* thus: ' A thorough Knowledge of Words, and a ready and proper Naming of every thing that occurs, is an admirable and necessary Foundation for Learning: Yet, this is neglected above measure in the common Methods of teaching;

‘ ing : By which Omission it happens, that
 ‘ after Children have drudg’d many Years
 ‘ in the Elements of Erudition, they scarce
 ‘ know the proper Names of the several
 ‘ Species of Trees, Fishes, Birds, Beasts,
 ‘ or Grain ; even at home, the very Furni-
 ‘ ture about them, or the various Necessi-
 ‘ ties which are there daily us’d, they
 ‘ know not how rightly to name in *Latin* ;
 ‘ so that if they want a Napkin, they say
 ‘ not, *Da mihi mantile*, but, *Da mihi rem* ;
 ‘ and are either forc’d to supply this Inca-
 ‘ pacity, by pointing with the Finger at
 ‘ what they cannot name, or putting in aux-
 ‘ iliary Words from their Mother-Tongue,
 ‘ to explain their Meaning.’

By this Time my Disciple understood all that I spoke in *Latin*, and made a shift to answer me in the same Language ; but if he committed a Mistake, I always took care to shew him his Error, and encourag’d him to speak boldly : For no one ever spake properly, but must first have committed many Blunders, agreeable to the *Italian* Proverb, *Per parlare bene, bisogna parlare male*. There are some who by straining to speak *Ciceronian* Latin, always speak and write obscurely ; and others, who out of fear of speaking improperly, never venture to express themselves in *Latin* all their Lives. But these are extremes equally to be avoided :

88 *The Author's* METHOD

For 'tis not to be suppos'd, that *Cicero* himself spokc in Conversation, as he did in studied Harangues : And our most polite *English* Writers, are not so correct in their common Talk, as they are in their elaborate and elegant Writings.

WE began the same Book the fourth Time ; and to make it the less tedious to my Scholar, I rais'd some short Questions and Discourses upon every Sentence, and varied the same three or four Manner of Ways. And whereas the Name of almost every thing in Nature did pass under our Examination, this gave me Opportunity to explain all the Terms of Art, which Children don't understand ; no, not in their own Language.

WHEN we had to do with the Names of Birds and Beasts, I made some little Excursions into natural History, by relating what is said of the Eagle, Phoenix, and Crocodile ; and my End therein was, to find Matter for speaking *Latin*, and to divert my Disciple. I encourag'd him at the same Time to propose his Doubts, if he had any, and to ask me Questions of any Kind, provided he did it in *Latin*, which he did sometimes to very good Purpose ; and gave me an Opportunity to examine some Things, which otherwise I had never thought

thought of: Which brings to my Mind the Saying of a famous Doctor, who us'd to own, that he learn'd a great deal of his Masters and Tutors, and more of his School-fellows; but that he learn'd yet more from his own Pupils, than from them all. By this Manner of proceeding, the *Janua Linguarum* might be render'd very agreeable and profitable to young Learners.

I THOUGHT it much better to keep him to one Book, till he had made himself Master of it, by frequent Repetitions, than to let him dip into several different Authors, and never finish one. It is very unaccountable to me, that a Child, according to the receiv'd Method in Schools, shall read half a dozen Leaves in *Sententiæ Pueriles*, and then throw it aside, and begin *Corderius*, which is treated after the same Manner, in order to read *Æsop's Fables*; and thus they skip from one Book to another, without reading any from the Beginning to the End. School-Mistresses are much more reasonable, having preserv'd their Intellectuals undepav'd by the Influence of Custom and Pedantry: For a Child is kept to his Primer or Psalter, till he can read currently; then he is advanc'd to his Testament, which he reads throughout; concluding very justly, that if a Child can read one Book perfectly, he

he can soon attain to the reading any other Book in that same Tongue.

WHEN I pass by a *Latin* School in a Morning, and see Boys loaden with large Satchels full of Books, I pity the Boys, and wonder at the Master's Indiscretion.

I COULD name many famous Schools in *England*, where the Boys, by that Time they reach *Virgil*, are ply'd with such a Multiplicity of Authors, that *Virgil* takes his Turn but once a Week amongst them: A most effectual Method, without doubt, to make Boys understand that noble Author!

I CANNOT understand, nor conceive, what Occasion Children have, for more Authors than one at a Time, in one Language, till they begin to learn *Greek*; and then one *Greek* and one *Latin* will be enough, till they are perfect in *Latin* Prose; afterwards they may venture to take in hand some *Latin* Poet: For I am of Opinion, that nothing depraves the Perspicuity and Simplicity of the *Latin* Stile, more than to be dabbling with the Poets, before we have made ourselves pretty good Masters of *Latin* Prose. And, it may be, this is one Reason why this last Century has produc'd so few eminent Writers in the *Latin* Tongue, in this Nation: Whereas, did we hold Boys
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to read *Cæsar's Commentaries* from the Beginning to the End, and read it from the *English* Translation, lately publish'd, in *Latin*, they would sooner enter into the Genius of the Author, and acquaint themselves with his Forms and Manner of Speaking, which occur often in the same Author; and by that Means they would stick sooner by them, than they would do in the Use of several Authors of different Stiles, and upon different Subjects. A few Books thus studied, are sufficient to give us a compleat Knowledge of any Language, as it regards Things in common Use: But if we would read Books on particular Sciences, they may remain still difficult, because of the Terms of Art, and because we are unacquainted with the Nature of the Things themselves.

AFTER we had done the fourth Time with the *Janua Linguarum*, I gave him *Castalio's Latin Testament*, which the Lad explain'd very readily, having already his Memory furnish'd with the principal Words of the *Latin* Tongue: And being acquainted with the Contents of each Chapter, by having read his *English Testament* at home, and in the *English* School, he was able in a short Time to render a Chapter every Day from *English* into *Latin*, almost in the very Words of *Castalio*. If Boys were
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92 *The Author's* METHOD

put to read a Chapter in the vulgar Version, which is very plain and easy ; then to read the same in that of *Beza* ; and lastly, in the Version of *Castalio*, it would contribute exceedingly, to give the Learner a true Notion of the *Latin*, in a very short Time : For the first Version would be, as it were, a Commentary to the second, and the second to the third.

HERE I took occasion, now and then to explain the Moral of the Gospel, as taught by our divine Redeemer : For I think, 'tis very unaccountable, that Christians should teach in their Schools some paultry System of Ethicks, and neglect reading and explaining the Morals of Christ and his Apostles, for the Sake of *Aristotle* and his Followers.

I LIKEWISE shew'd him the Design of Christ's coming into the World, *viz.* To save us from the Punishment due to our Sins, in pursuance of the first Promise made to *Adam* after the Fall, That the *Seed of the Woman should break the Serpent's Head* : For I find that Boys are as desirous to know these Things as any other Parts of History, if but set in a clear Light.

THIS Exercise continu'd about three or four Months ; in which Space of Time he finish'd

finish'd the four Evangelists, and the *Acts of the Apostles*.

By this Time, the Boy had a good Notion of the *Latin* Tongue; and therefore I put *Terence* in *English* and *Latin* into his Hands, which he read over in less than three Months. I likewise, at some leisure Hours, taught him to read *French*; and when he had gotten the Pronunciation, he labour'd for some Time, as he did before in the *Latin*, to make himself Master of the *French* Verbs and Nouns; and then began to learn the Sentences in another Column of the *Janua Liuguarum*; which, by the Assistance of the *Latin*, he master'd in a very short Time: So that before the End of the first Year, he could read *Fontaine's Fables* from *French* into *English*, and could give an Account of the *French* Minister's Texts which he heard, and Part of the Sermon: For I charg'd him never to miss the *French* Church, that he might the better accustom himself to the true Accent of that Tongue. He had the *Italian*, *Spanish*, *Greek* and *Hebrew*, in different Columns, and all in the same Book, out of which he learn'd them all, as he did the *Latin* and *French*, with this Caution, never to begin a new Language, till we had made a considerable Progress in that we last undertook. And to do this more effectually, I

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oblig'd

94 *The Author's METHOD*

oblig'd him to write out fairly, those twelve hundred Sentences in the same Order as he learn'd them.

I THOUGHT 'twas now Time to teach him Things as well as Words ; which would give us a Handle to improve the *Latin* at the same Time ; and therefore I shew'd him the Terrestrial Globe.

MAPS are not so proper to give a general *Idea* of the Globe of the Earth, to young Boys at the first ; but here I shew'd him at one View the four Parts of the World, with their respective Boundaries, and which Course our Merchants took to go to the *Indies*. Then we view'd the principal Kingdoms and Dominions in *Europe*, *Asia*, and the Coast of *Barbary*, and *Ægypt* in *Africa*, allowing him two or three Mornings to commit these Divisions to Memory.

WHEREUPON, I gave him a short Abridgment of History, drawn and written by *Turfelin* ; observing the great Epochas, and in what Year since the Beginning of the World, any great Event or Revolution happen'd. I laid before him at the same Time, the old Maps, joining History, Chronology, and Geography together : For they

they are sooner thus learn'd, and to better Purpose, than asunder.

WE continued these Studies, till we came to the Birth of Christ, according to the History of the Old Testament, reducing hereto that of the *Assyrian* and *Persian* Monarchies, with the History of the Heathen Gods: And I obliged him to give me an Account *memoriter*, of the Substance of all great Events, with the Year and Place they were transacted in: For I am of Opinion, that in these kind of Studies only, young People should make use of their Memories: But to learn whole *Eclogues* and *Odes* by heart, is to no other Purpose than to forget them as soon as learn'd; or to provide Matter for Ridicule and Pedantry, in all mix'd Companies. As for the *Roman* History, the Boy learn'd it out of a *French* Author, who sets it in a very clear Light, by way of Question and Answer.

HERE I stop'd his Progress in universal History, and brought him back to the Fountain-Head, where these Things are treated more at large, viz. to *Justin* in *Latin*, the Life of *Alexander the Great*, by *Quintus Curtius*; and of the *Romans*, by *Florus*.

HAVING

HAVING done with these Authors, we resum'd *Turfelin's Universal History*, join'd with Sir *Walter Raleigh's History of the World*, publish'd in *English* in four Volumes, and in the Space of a Year and Half, brought it down to our Times; not neglecting to read at leisure Hours, a short Ecclesiastical History, giving an Account of the general Councils, Heresies and Persecutions of the Christian Church; and how, at last, the glorious Reformation was brought about.

IN this Interval of Time, I made him read by himself the Geography of *Cluverius*, written in a pure *Roman* Stile.

BY this Time the *French* and *Latin* were no more a Matter of Study, but a Diversion to him. Therefore I recommended to his Diligence the *Italian* Flections of Verbs and Nouns, and the *Italian* Column of Sentences in *Janua Linguarum*; which he dispatch'd very quickly; and told me every now and then, that all the *Italian* Words were borrow'd from the *French* and *Latin*. I allow'd his Remarks to be very just; and assured him, that the *Spanish* would be yet easier, for it was compounded of all the three; and that, comparatively speaking, it has but few *Morisco* Words, which it
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can call its own ; and my Conjecture was verified by the Event : For after he had been exercis'd about four Months in reading some easy *Italian* Authors, he after the same Method undertook the *Spanish* Column of his *Janua Linguarum*, and master'd it with a great deal of Expedition ; and I having by me *Epietetus's* Morals in *Latin*, *French*, *Spanish* and *Italian*, he explain'd it throughout in all these Languages : And the better to fix the fleeting *Ideas*, I made him write out the whole Book in these respective Dialects ; by which Exercise, the Boy mended his Hand-writing very much, and render'd himself dexterous in the Orthography of each Language. I may add a third Advantage ; for it help'd him to Admiration in the writing them properly : For I verily believe, that if Children did, after having explain'd a Leaf in a *Latin* or *French* Author, write out the same Lesson once or twice, it would contribute more towards acquiring a good Stile, than learning whole Books by heart : And if the Ladies did but continue this Sort of Exercise for some Months, they would write *English* correctly ; and by writing a Page daily from one of the *Spectators*, they would make a sensible Change for the better in their *English* Stile.

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Now

Now the Youth had been with me near two Years ; and here (by Way of Digression) I shall relate one of his Adventures, *viz.* a Reverend Prelate, and a great Ornament of our Church, chanced to come into an Office where this Boy happened to be at the same Time ; and his Lordship finding none of the Officers there, ask'd him, What became of them ? The Boy answer'd in *Latin*, That they were not come yet, but that he knew were to call for them if his Lordship pleased. The learned Prelate was so taken with the Boy's Boldness, that he vouchsafed to ask him several Questions in *Latin* ; and to encourage him to mind his Studies, his Lordship gave him Money, and promis'd to give him Books, if he would come to his House.

WHEN I came home, the Lad told me the whole Story : I ask'd him, *How he had Confidence to speak in Latin to a Person he did not know ?* He told me, *He knew he was such a Bishop, and a great Scholar ; and had he spoken English, his Lordship would have taken no more Notice of him, than of another poor Boy.* Some Time after, my Lord was pleased likewise to tell me the same Story ; and that he had observ'd something very promising in the Youth, and approv'd
I very

very much of the Care and Method I took in his Education.

'Twas now, that I form'd a Design to instruct my Pupil in the *Greek* and *Hebrew*, and to give him a Taste of the *Latin* Poets : For I had no other Design at first, than to teach him to understand *Latin* Authors in Prose, and our neighbouring Languages, which, I believ'd might be useful to him in getting a Livelihood, either with a Merchant, or in an Office, or by going Abroad with some Gentleman, where these modern Languages are absolutely necessary, and the Knowledge of *Latin*, a fine Ornament to a young Man : For till this Time I could not conceive any Hopes of getting the Boy to an Univerfity.

THIS happen'd in the Beginning of the third Year that the Child had been under my Tuition ; when I initiated him in these Tongues, putting him to begin to explain his *Hebrew* and *Greek* Columns in his *Janua Linguarum* ; and having in four or five Month's Time master'd the twelve Centuries of the Sentences therein, as he had before those of the *Latin*, *French*, *Italian* and *Spanish* ; he then writ them out fairly into a Copy-Book, and began his *Greek* Testament and *Hebrew* Psalms at the same Time, but on separate Hours ; and where the

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Tongues

Tongues are so different, there's no Reason to fear Confusion. We spared likewise some Part of our Time to read *Virgil*; and before the End of the third Year, he had gone through the *Hebrew* Psalms, the *Greek* Testament, and five Books of *Virgil's* *Æneids*; and then we resolv'd more accurately to consult the *Greek* and *Hebrew* Grammars.

WE continu'd the other Languages (he had learned before) by reading some useful and diverting Books in the Night; such as *Puffendorf's* *Law of Nature and Nations*, abridg'd by *Ispavan*; *Dr. Huarte's Examen de los ingenios*, in *Spanish*; *Garcia's Sykva di variæ Lettioni*, in *Italian*; and a Volume of Letters publish'd by the Royal Academy of Sciences in *Paris*. We read likewise a short System of Rhetorick, *Ramus's* Logick, and that of *Alstedius*. When we were tired with one Book, we took another; and sat up sometimes pretty late. These Studies were no more a Toil, but Pleasure to the Boy, and I was very glad to spare my Sight.

'Twas about this Time, being *May*, 1720, that the learned *Dr. E.* (who is skill'd in all the most useful Languages of *Europe*) happen'd to come into a Place, (where the Father of this Boy has been im-

imploy'd for many Years) and seeing the Youth reading a *Pastor Fido* in *Italian*, (for we had before read it over diligently, taking to our Assistance the *Spanish*, *French* and *English* Version of Sir Richard Fanshawe) he examin'd the Boy in the *Latin*, *French*, *Spanish* and *Italian* Languages; and finding him pretty well skill'd in all of them, the Doctor charg'd the Boy's Father to keep him to his Studies, assuring him he would endeavour to get him Encouragement from some Persons of Note.

BEFORE I proceed in the Pursuit of my Narrative, I must not forget to acquaint the Reader, that I took special Care to make the Boy pronounce the *Latin* Tongue with an open Mouth, as all the People of *Europe* do, except the *English*; whose *Latin* Pronunciation is as unacceptable as it is unintelligible to Foreigners. He gave me a great deal of Trouble for some Months upon this Head; so that I had much ado to persuade him to open his Mouth: For he pronounc'd the Vowels very badly, especially the *A* and *E*; for instead of *amo*, he pronounc'd *emo*; and when he pronounc'd *emo* to *buy*, he then call'd it *imo*; and instead of *imo*, *yes*, he said *aimo*: From which awkward Manner of pronouncing *Latin*, Youth should be weaned betimes, and learn to speak in a

102 *The Author's* METHOD

Manner intelligible to Strangers, or never pretend to give themselves the Trouble to speak it at all; but apply their Time only to the Understanding and writing this noble Language: For to learn any foreign Tongue with no other View, than to converse in it with our own Countrymen, I think, is a very unprofitable Exercise, since every one can express himself more genuinely in his own native Tongue. But it will be objected, that without speaking *Latin*, a young Student could not dispute in the Universities, nor perform any publick Exercises. I answer, That all publick Acts and Disputations have been at all Times, and in all Places, open to *Latin* Scholars of all Nations; and therefore their Pronunciation should be intelligible; otherwise, let them speak in *English*, and content themselves with only writing *Latin*; or else, 'tis at best but affecting a Sort of useless learned Pedantry. Some will yet reply, That Foreigners should comply with the *English* Accent, as well as we with them. This Way of arguing is as unreasonable as ridiculous: For we have more than ten to one against our *English* Pronunciation; and we must speak as others do, or we defeat the Design of speaking it: For we are not to dispute, what Nation pronounces the *Latin* best in these Times; but endeavour to attain the End and Advantages which may be

be had from speaking it. Many Gentlemen in *England* are aware of this, and speak *Latin* like Men, *ore rotundo*, without doing any Prejudice to their *English* Pronunciation. A *German*, whom I knew at one of our Universities, told me, that going to wait on one of our learned Men, he was ask'd, among other Questions, (as the Pronunciation seem'd to him) *An omnia peccata sunt in Germania?* The Stranger blush'd, thinking that he meant, *Are all Sorts of Vices practis'd in Germany?* He answer'd, *Imò, & Virtutes quoque omnes; Yes, and all Virtues too.* The *English* Gentleman, indeed, said, *An omnia peccata sunt in Germania? Is all quiet in Germany?* But pronouncing an *a* like an *e*, caus'd a double *Entendre*.

ANOTHER Stranger being complimented in *Latin* by an *English* Master of Arts, and an excellent Scholar, said, he was sorry he did not understand *English*, and would be glad to converse with him in *French* or *Latin*; while our Countryman spoke very good *Latin*; but disguising it by an *English* Accent, the Stranger concluded it was the *English* Tongue,

THIS Inconvenience might easily be remedied: And, I protest, I have no other End in exposing it, than to have it remov'd:

For I am no more inclined to favour the Imperfections of my own Nation, than I am to improve the Vices of Foreigners. The wise Patriot loves his Country, as a judicious Father loves his Child by correcting his Faults and little Imperfections; and not as a fond Mother, who, with her passionate, but unreasonable Love, nourishes his Vices.

I SPENT an Hour every Sunday Morning, all the Time the Boy was with me, to read over several short Catechisms, or Systems in Divinity, both in *French* and *Latin*; making him write out of the Bible such Texts of Scripture as clearly prove the Articles of our Creed, and to get them by heart; but never troubled him with vain Disputes, which influence neither Faith nor Practice. I had likewise a small *English* Book, call'd, *Principles of Religion*, which, the better to retain the Substance thereof, I made him translate into *Latin*. I explained the Lord's Prayer and the Ten Commandments in their most extensive Meaning; and took Occasion from those of the second Table, to caution him against that rash, wild and savage Temper, which is but too rife among us, of condemning others for not being in every particular Opinion and Circumstance of Worship conformable with ourselves, though they believe at the same Time,

Time, the Old Testament and the New, to be inspir'd Writings, and the unalterable and only Rule of the Faith and Practice of all Christian People; and though they believe that Jesus Christ is the only Redeemer of the World, and the Mediator between God and Man. I told him farther, That an Uniformity in circumstantial Opinions, is no more to be expected, than Uniformity in the Countenances of Men; but that *Opinantium Unitas*, and *Opinionum Diversitas*, might consist very well together among good Christians.

I VERILY believe, that if the Minds of Youth were thus season'd with the mild and gentle Principles of Humanity and Goodness, and which are urg'd in every one of the four Gospels, it would contribute more to the publick Good of Christian Societies, than the Knowledge of all the Languages in the World. For want of the like early Advertisements, Humanity is in a great Measure forgotten, (to say nothing of Christian Charity) and our blooming Youths taught to hate one another, when 'tis the fittest Time to recommend to them Forbearance and Brotherly Love; who, if they arrive to Years of Discretion, they become poor blind Bigots, hurried on to Actions of the most dreadful Consequences, and very often, by a wild Zeal without Knowledge, fire the Church

Church and State, and bury both under the Ashes of their own Ruins ; and all this, with a Pretence of doing Service to Religion. And, perhaps, it would not be very easy to determine, whether a misguided Zeal in Matters of Religion, or bare-fac'd Profaneness, have done most Mischief. Nay, if one read the History of the Christian Church for these thousand Years and upwards, he will be inclin'd to the Opinion, that Men have suffered more in their Interests, by intemperate Zeal for Religion, than by all the other Causes of human Misery put together.

UPON the whole, the Reverend Gentlemen, who are generally entrusted with the Education of Youth, have it in a great Measure in their Power, to make their Disciples peevish, or good-natur'd, wild Dragons, or modest Christians. And I cannot forbear to say, of those Gentlemen, of what Religion or Denomination, and in what Post or Station soever they may be, as a *Portugeze* Bishop, and a Member of the Council of *Trent*, said in Relation to the Court of *Rome*, viz. *Illustrissimi Cardinales egent illustrissimâ Reformatione* : So those Reverend Instructors of Youth, (say I) who instil Peevishness into the Minds of their Pupils, do want a most Reverend Reformation.

AND

AND, probably, it would redound to the Advantage of Christian Societies, if more learned and sober Lay-Men were employ'd in teaching Youth, as being less interested to engage their Minds in the Defence of Systems and private Opinions: The Jesuits, by monopolizing to themselves the Instruction of Children, have not only poisoned the Minds of their Pupils, but have by this Means render'd themselves very powerful and terrible.

IN teaching the aforesaid Language, I hinted already, that I insisted chiefly on the Flections of Verbs and Nouns, and on some general Rules of Syntax, taking notice of the Exceptions and Irregularities as they offer'd themselves in the Course of our Reading, whether in the Gender of Nouns, or in the Syntax: But lest some of them might escape our Notice, I made the Lad, after he was pretty well acquainted with any Language, then, and not before, read every Grammar respectively, from the Beginning to the End; and then he read it both with Profit and Delight: For a Grammar is no more than a Series of Reflections made upon any Language; and is of little or no Use to any, but such as have some competent Degree of Knowledge in that Language, whereof it is a Grammar: And there-

108 *The Author's* METHOD

therefore all civiliz'd Nations have Grammars for perfecting themselves in their own Tongue. The *Grecians*, the *Romans* had theirs, and we have ours, for cultivating the *English* Language. But a Grammar that is designed for Youth to learn a Foreign one, should be clear and short, comprehending the Flections of Nouns and Verbs, and some of the most useful general Rules ; which might be easily written or printed on one Side of a Sheet of Paper, to be set in a Frame, for the Use of the Learner, and so expose to View at once the whole Oeconomy of the *Latin* Tongue.

I SHALL now resume the Thread of my Discourse, and bring my Narrative to a Conclusion.


ABOUT the End of *June*, 1720, being at a Coffee-House, I found a Reverend Clergyman, with whom I had little or no Acquaintance before this Time ; I had, indeed, read his incomparable Works in Defence of the Christian Religion, and some other excellent Books, written by him in *Latin* ; and when abroad, was often ask'd, Whether I knew this learned Person ? Besides, I had been inform'd by several credible Persons, that he had done many good Offices to poor Students, both Strangers and Natives, and that at his own Expence :
This

This made me desirous to lay hold of the Opportunity to be better acquainted with so valuable a Person; and in the Progress of our Discourse, I made mention of this Boy and his Performances. The Gentleman directed me to bring the Youth to his House that Evening: Whereupon I sent for him immediately after, and bid him write fairly on half a Sheet of Paper, a Verse out of his *Hebrew* Psalter, and his *Greek* Testament, and a Line or two of each of the other Languages he had learn'd: Which when he had done, I took him with me to the Gentleman's House; who was mightily pleased with his Hand-writing, especially in *Greek* and *Hebrew*; and after he had examin'd him in *Cornelius Nepos*, the *Hebrew* Psalter, and *Greek* Testament, he prevented my petitioning in the Boy's Behalf, by telling me, he would give him Meat, Drink, and Cloathing, and enter him in one of the Colleges, and that he himself would be his Tutor; and so long as he behav'd himself well, he should live in his Family; and that I might send him thither as soon as could be, with a Line or two from myself. Accordingly, the very next Week the Boy was sent to the University, with the following Lines from me.

Vir



Vir plurimum Venerande,

 *ARUM* lator, conditiones, quas proposuisti planè liberales, accipit libenter; & ad te properat; ut tibi, Vir Celeberrime, utpote Mecænati optimo, sese, operam suam, studia sua, cogitationes omnes, & quicquid sit hominis, eâ quâ par est observantiâ offerat, det, dedicet. Pueri parentes Deum Optimum Maximum venerantur plurimum, ut se tuo patrocínio præbeat dignum. Quod reliquum est, beneficium ingens tibi acceptum refero, & propter antiquam, quam in te observavi fidem, plura tibi debere velim. Vale.

12 Die Julii, 1720.

I THOUGHT it might be some Satisfaction to this worthy Gentleman, to be assured, that the Boy was descended from honest Parents; and therefore sent with him the following Testimonial :

WE,

WE, whose Names are hereunto subscribed, do testify, That J. E. the Bearer, is the Son of R. E. an honest and industrious Man, who has been employ'd in one of his Majesty's Wardrobes for these eighteen Years; and we are of Opinion, that to encourage his Son in his Studies, will be an Action both charitable and generous.

M. P——d.

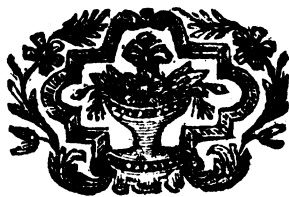
J. Ashp. Sub. D.

J. E. ——

THIS Gentleman did not only keep his Promise, in entering the Lad into a College, and taking him into his own Family; but was pleas'd some Time since to bestow upon him a creditable Employment in the College, the Annual Revenue whereof will supply him with Money to defray extraordinary Expences. A Concurrence of favourable Circumstances has hitherto appear'd in the Behalf of this Child; and I hope, Providence will continue to do him more Good, till he is render'd able to serve his Country, either in Church or State; which, if I live to see, I shall heartily praise God, for making me Instrumental in promoting his Happiness. And I think myself abundantly recompens'd already for my Pains: For the Satisfaction of Mind attending any good
Action,

112 *The Author's METHOD, &c.*

Action, is more exquisitely pleasant and sensible, than the most refin'd Delight in conversing with Friends, reading of Books, and getting of Money. And therefore I could wish that ingenious and learned Gentlemen, who have nothing to employ their Time, and are easy in their Circumstances, would devote a few of their idle Hours to the instructing some promising Youth: For I can't see how they can spend their Time, and employ their Learning to a more generous Purpose. There are many other more important Branches of Education, that I don't pretend to meddle with; because there are many excellent Books in *Latin, French* and *English*, already written on those Subjects.



Mr.



Mr. *L O C K E*'s

JUDGMENT

O N

Latin *Exercises*.



H A T Mr. *Locke*, in his
Treatise of *Education of Youth*,
says, with relation to *Greek*
and *Latin Exercises*, take as
follows :

I F a young Man's Fate be to go to School
to get the *Latin Tongue*, 'twill be in vain
to talk to you of the Method I think best
to be observ'd: For you must submit to
that you'll find there, and not expect to
I have

114 *Mr. LOCKE's Judgment*

have it chang'd for your Son. But yet, by all Means, if you can obtain it, see that he be not employ'd in making *Latin* Themes and Declamations, neither Verses of any Kind. You may insist on it, if it will do any good, except you design to make him a *Latin* Orator or a Poet: But, if barely you would have him to understand a *Latin* Author, pray, do but observe those who teach the Modern Languages, and that with Success; they never amuse their Scholars in making Speeches or Verses, either in *French* or *Italian*; their Business being to learn Language barely, and not Invention. But, to tell you more fully, why I would not have him exercis'd in making Themes and Verses:

FIRST, As to Themes; they have, I confess, a Pretence of something useful, which is, to teach Men to speak handsomely and well on any Subject; which, if it could be attain'd this Way, I own, would be of great Advantage; there being nothing more becoming a Gentleman, nor more useful in all the Occurrences of Life, than to be able on any Occasion to speak well, and to the Purpose. But this I say, that the making of Themes, as they use it in Schools, helps not one jot towards it: For do but consider, what it is in making a Theme, that a young Lad is employ'd about;

bout; 'tis to make a Speech on a *Latin* Saying, as, *Omnia vincit amor*; or, *Non licet in bello his peccare*; and here the poor Lad, who wants Knowledge in these Things he is to speak of, (which is to be had only from Time and Observation) must set his Invention on the Rack to say something; which is a Sort of *Ægyptian* Tyranny, to bid them make Brick, who have not yet any of the Materials: And therefore it is usual in such Cases, for such Children to go to those of higher Forms, with this Petition, *Pray give me a little Sense*; which, whether it be more unreasonable, or more ridiculous, is not easy to determine. Before a Man can be in any Capacity to speak on any Subject, it is necessary to be acquainted with it; or else, it is as foolish to set him to discourse of it, as to set a blind Man to talk of Colours, or a deaf Man of Musick: And would not you think him crack'd, who would require another to make an Argument on a *Moot* point, who understands nothing of our Laws? And what, I pray, do School-Boys understand concerning these Matters, which are used to be propos'd to them in their Themes, as Subjects to discourse on, to whet and exercise their Fancies?

IN the next Place, consider the Language that their Themes are made in;

116 Mr. LOCKE's Judgment

'Tis *Latin*, a Language which your Son, 'tis a Thousand to one, shall never have Occasion once to make a Speech in as long as he lives, after he comes to be a Man: And a Language, wherein the Manner of expressing one's self is so far different from ours, that to be perfect in that, would very little improve the Purity and Facility of his *English* Stile. Besides that, there is now so little Room or Use for Set-Speeches in our own Language, in any Part of our *English* Business, that I can see no Pretence for this Sort of Exercise in our Schools; unless it can be suppos'd, that the making of set *Latin* Speeches, should be the Way to teach Men to speak well in *English*, *ex tempore*. The Way to that, I should think to be this; That there should be propos'd to young Gentlemen, rational and useful Questions, suited to their Age and Capacities, and on Subjects not wholly unknown to them, nor out of their Way: Such as these, when they are ripe for Exercises of this Nature, they should *ex tempore*, or after a little Meditation, upon the Spot, speak to, without penning of any thing: For I ask, If we will examine the Effects of this Way of learning to speak well, who speak but in Business, when Occasion calls them to it upon any Debate? Either those who accustom themselves to compose and write down before hand what they would say; or those, who think

think only on the Matter, to understand that as well as they can, and use themselves only to speak *ex tempore*? And he who shall judge by this, will be little apt to think, that the accustoming him to studied Speeches, and Set-Compositions, is the Way to fit a young Gentleman for Business.

BUT, perhaps, we shall be told, 'tis to improve them in the *Latin* Tongue. 'Tis true, that is their proper Business at School; but the making of Verses is not the Way to it; nor Themes: That perplexes their Brains about Invention of Things to be said; not about the Signification of Words to be learn'd: And when they are making a Theme, 'tis Thoughts they search and sweat for, and not Language. But the Learning, and Mastery of a Tongue, being uneasy and unpleasant enough in itself, should not be cumber'd with any other Difficulties, as is done in this Way of proceeding.

IN fine, If Boys Invention is to be quickened by such Exercises, let them make Themes in *English*, where they have a Facility and Command of Words; and it will be better seen, what Thoughts they have, when put into their own native Language: And if the *Latin* Tongue be to be learned,

118 *Mr. LOCKE's Judgment*

let it be done the easiest Way, without the
 foiling and disgusting the Mind by so un-
 easy an Employment, as that of making
 Speeches, joined to it. If these may be any
 Reasons against Childrens making *Latin*
 Verses or Themes at School, I have much
 more to say, and of more Weight, against
 their making Verses of any Sort: For if a
 Child has not any Genius for Poetry, 'tis
 the most unreasonable thing in the World to
 torment him, and waste his Time about
 that which can never succeed. And, if he
 have a Poetick Vein, 'tis to me the strangest
 Thing in the World, that the Father should
 desire or suffer it to be cherish'd or im-
 proved. Methinks the Parents should la-
 bour to have it stifled and suppress'd as much
 as may be; and I know not what Reason a
 Father can have to wish his Son a Poet,
 who does not desire him to bid Defiance to
 all other Callings and Business; which is not
 yet the worst of the Case: For if he proves
 a successful Rhymers, and get once the Re-
 putation of a Wit, I desire it may be con-
 sider'd, what Company and Places he is like
 to spend his Time in, nay, his Estate too:
 For it is very rarely seen, that any one dis-
 covers Mines of Gold or Silver in *Parnassus*.
 'Tis a pleasant Air, but a barren Soil; and
 there are but very few Instances of those,
 who have added to their Patrimony, by any
 thing they have reap'd from thence. Poetry
 and

and Gaming, which usually go together, are alike in this too, that they seldom bring any Advantage, but to those who have nothing else to live on; Men of Estates always go away Losers; and 'tis well if they escape at a cheaper Rate than their whole Estates, or the greatest Part of them. If therefore you would not have your Son the Fiddle to every jovial Company, without whom the Sparks could not relish their Wine, nor know how to spend an Afternoon idly; if you would not have him spend his Time and his Estate to divert others, and contemn the dirty Acres left him by his Ancestors, I do not think you would much care he should be a Poet, or that his School-Masters should enter him in Versifying. But, yet, if any one would think Poetry a desirable Thing, or a fine Quality for his Son; and that the Study of it would raise his Fancy and Parts; he must needs yet confess, that to that, reading the *Greek* and *Roman* Poets, is of more use, than making bad Verses of his own, in a Language that is not his own: And he, whose Design is to excel in *English* Poetry, would not, I guess, think the Way to it, were to make his first Essays in *Latin* Verses. Thus far *Mr. Locke's* Essay on Education.



ANOTHER ingenious Author, (*JOHN CLARK*) gives his Opinion very frankly on this Subject, and (in my Opinion) very home, *viz.*

AND what does it signify, I beseech you, to exercise poor Boys all indifferently, and without Distinction, so much in the writing of Verses, when it is not one in an hundred, to speak within Compass, who has any thing of a Genius for Poetry. If I might advise therefore, I would have Boys kept wholly from this Sort of Exercise. They may find a great many Ways of employing their Time to much better Purpose, than in a Task Nature never design'd them for. The scribbling of poultry wretched Verse, is no Way for them to improve their Parts in. Instead of that, the Difficulty of performing but meanly, and the Shame attending it, will be mighty Discouragements, and only serve to give them a Dislike to Learning, when they find that made an essential

essential Part of it, which they perceive Nature has not qualify'd them for. I am for having Things call'd by their right Names, and therefore cannot bear with it, that what is only an ingenious Diversion, should by Custom, and the great Stress laid upon it, be recommended under the Notion of a very laudable Employment. And, I presume, the sober and thinking Part of Mankind will not condemn me as guilty of any Mistake, if I think such a Book as Mr. *Locke's Essay*, or Mr. *Chillingworth's Most rational Defence of the Protestant Cause, against the Church of Rome*, preferable to twenty *Iliads* or *Æneids*, put together. I do not intend this, as any Reflection upon *Homer* and *Virgil*; they were Men of fine Parts, and rare natural Endowments: But yet, when we commend and admire these Authors, it must be as Poets, as Men who have been at a great deal of Pains to divert Mankind in a noble and ingenious Manner; not as if the World was much indebted to them, for any great Advantage that was to be reap'd from what they left behind them: And I do not know, but it may be a very good Exchange, were it possible to purchase the Books of *Livy*, or any other of the noble Historians of Antiquity, which Time has robb'd us of, at the Expence of all the fine Thoughts of those two celebrated Poets.

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For notwithstanding all that has been said by some, (to recommend their Art to the World) in Favour of Epick Poetry, I cannot be convinc'd, that it is of that wonderful Use and Advantage to Mankind. I cannot, however, but take Notice in this Place, that *Poetry*, as 'twas managed some Time ago among us, was made one of the most powerful Instruments of promoting *Immorality* and *Prophaneness*, that Hell itself could invent: And whether the common Practice of the Schools might not contribute to betray Boys of a Genius, into that woful Way of spending their Time, to the Ruin of themselves, and debauching of others, may perhaps deserve the Consideration of such as are concerned in the Education of Youth.

IN fine, 'tis as unreasonable to make all Boys Poets, as to make them Musicians, and Dancing-Masters: And it would be less ridiculous for a *Frenchman* or a *Dutchman*, to set up for an *English* Poet, than for an *Englishman* to make Verses in a dead Language: For the *Dutchman* might consult an *English* Poet; but we have no *Horace* or *Virgil* living to revise our Blunders. Therefore I hope, this great *Remora* to Proficiency, and greatest Piece of Grammatical Pedantry, will be discarded by ingenious School-Masters,

sters, as the Chequering Sermons with *Greek* and *Latin* is now prudently laid aside by the most famous Preachers, and left wholly to *Carmelites* and *Capuchins*, to beautify their learned Discourses with.

I HAVE made it my Business of late, to ask several Learned Gentlemen, what plausible Reasons could be given for the universal and earnest promoting of *Latin* Poetry; or what Profit doth accrue therefrom to Divinity, Law or Physick; I was answer'd, that a Copy of *Latin* Verses got many a Boy a good Patron. And so have Hawking, Riding, and twenty other Exercises, reply'd I; and a Copy of Verses in the Language of the Country, has often got a rich Wife to the Versificator, which *Latin* and *Greek* could never do: And thus the one half of Mankind, and the most sensible of the Sweetness of Poetry, will rather despise, than admire *Greek* and *Latin* Verses, as compos'd rather to argue the fair Sex of Ignorance in School-Languages, than with a Design to divert them with the Harmony of their Lays. Another Gentleman told me, that making *Latin* and *Greek* Verses was necessary, in order to know the Quantity of Words, and consequently, to read distinctly: But all this may be easily had, by reading the *Greek* and *Latin* Poets, and by observing

124 *Mr. CLARK's Judgment*

ing their Measures, and scanning their different Sorts of Verses, as directed by set received Rules for that Purpose.

To conclude, read *Homer* diligently, and *Virgil* as much as you can ; read *Tasso* and *Malherb* ; and, if you please, read *Cats* the *Dutch*, and *Camoës* the *Portugeze* Poets ; but compose in your own Language : For it is no Help to write a good *Latin* Stile, but rather an Hindrance, except it be to write Romances. And if you employ your Poetical Talent, to promote Virtue and Piety, or in displaying the Works of Nature, and in singing the Praises of the Creator of all Things, as some of our *English* Poets have done of late, to very good Purposes ; Verses will then be both profitable and pleasing, and your Endeavours will be approved, not only by Tutors and School-Boys, but by all Ranks and Degrees of People.

HAVING dwelt so long on this Chapter of *Latin* Exercises, it will be needless to speak of those performed in *Greek* ; which can be of no Use to Mankind, unless it be to distinguish whimsical Fellows from Men of sound Sense and useful Learning.

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THE only *Latin* Exercise that will be of great Use to a Scholar, in the whole Course of his Life, is, to write a *Latin* Letter handsomely; and this Kind of Exercise is almost wholly neglected in all Grammar-Schools.



J O H N



JOHN MILTON
O F
EDUCATION.

Written about the Year 1650.

Mr. HARTLIB,



A M long since perswaded, that to say, or do ought worth Memory and Imitation, no Purpose or Respect should sooner move us, than simply the Love of God, and of Mankind. Nevertheless, to write now the reforming of Education, though it be
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one of the greatest and noblest Designs that can be thought on, and for the Want whereof this Nation perishes, I had not yet at this Time been induc'd, but by your earnest Entreaties, and serious Conjurments; as having my Mind for the present half diverted in the Pursuance of some other Assertions, the Knowledge and the Use of which cannot but be a great Furtherance both to the Enlargement of Truth and honest Living, with much more Peace. Nor should the Laws of any private Friendship have prevail'd with me to divide thus, or transpose my former Thoughts, but that I see those Aims, those Actions which have won you with me the Esteem of a Person sent hither by some good Providence from a far Country, to be the Occasion and the Incitement of great Good to this Island. And, as I hear, you have obtain'd the same Repute with Men of most approved Wisdom, and some of highest Authority among us. Not to mention the learned Correspondence which you hold in Foreign Parts, and the extraordinary Pains and Diligence which you have us'd in this Matter, both here, and beyond the Seas; either by the definite Will of God so ruling, or the peculiar Sway of Nature, which also is God's working. Neither can I think that so reputed, and so valu'd as you are, you would, to the Forfeit of your own discerning

128 MILTON of *Education*.

ing Ability, impose upon me an unfit and over-ponderous Argument, but that the Satisfaction which you profess to have received from those incidental Discourses which we have wander'd into, hath prest and almost constrain'd you into a Persuasion, that what you require from me in this Point, I neither ought, nor can in Conscience defer beyond this Time both of so much Need at once, and so much Opportunity to try what God hath determin'd. I will not resist therefore, whatever it is, either of divine, or humane Obligation, that you lay upon me; but will forthwith set down in Writing, as you request me, that voluntary *Idea*, which hath long in Silence presented itself to me, of a better Education, in Extent and Comprehension far more large, and yet of Time far shorter, and of Attainment far more certain, than hath been yet in Practice. Brief I shall endeavour to be; for that which I have to say, assuredly this Nation hath extream Need should be done sooner than spoken. To tell you therefore what I have benefited herein among old renowned Authors, I shall spare; and to search what many modern *Janua's* and *Didactics*, more than ever I shall read, have projected, my Inclination leads me not. But if you can accept of these few Observations which have flower'd off, and are, as it were, the burnishing of many studious

dious and contemplative Years, altogether spent in the Search of religious and civil Knowledge, and such as pleas'd you so well in the relating, I here give you them to dispose of.

THE End then of Learning, is to repair the Ruins of our first Parents, by regaining to know God aright, and out of that Knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our Souls of true Virtue, which being united to the heavenly Grace of Faith, makes up the highest Perfection. But because our Understanding cannot in this Body found itself but on sensible Things, nor arrive so clearly to the Knowledge of God and Things invisible, as by orderly conning over the visible and inferior Creature ; the same Method is necessarily to be follow'd in all discreet Teaching. And seeing every Nation affords not Experience and Tradition enough for all Kind of Learning, therefore we are chiefly taught the Languages of those People who have at any Time been most industrious after Wisdom ; so that Language is but the Instrument conveying to us Things useful to be known. And though a Linguist should pride himself to have all the Tongues that *Babel* cleft the World into, yet, if he have not studied the solid Things in them, as

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well as the Words and Lexicons, he were nothing so much to be esteem'd a learned Man, as any Yeoman or Tradesman, competently wise in his Mother-Dialect only. Hence appear the many Mistakes which have made Learning generally so unpleasing, and so unsuccessful; first, we do amiss to spend seven or eight Years merely in scraping together so much miserable *Latin* and *Greek*, as might be learn'd otherwise easily and delightfully in one Year. And that which casts our Proficiency therein so much behind, is our Time lost, partly in too oft idle Vacancies given both to Schools and Universities, partly in a preposterous Exaction, forcing the empty Wits of Children to compose Themes, Verses and Oration, which are the Acts of ripest Judgment, and the final Work of a Head fill'd by long reading and observing, with elegant Maxims, and copious Invention. These are not Matters to be wrung from poor Stripplings, like Blood out of the Nose, or the plucking of untimely Fruit. Besides, the ill Habit which they get of wretched barbarizing against the *Latin* and *Greek* Idiom, with their untutor'd *Anglicisms*, odious to be read, yet not to be avoided without a well continu'd and judicious conversing among pure Authors digested, which they scarce taste; whereas, if after some preparatory Grounds of Speech by their certain Forms

Forms got into Memory, they were led to the Praxis thereof in some chosen short Book lesson'd thoroughly to them, they might then forthwith proceed to learn the Substance of good Things, and Arts in due Order, which would bring the whole Language quickly into their Power. This I take to be the most rational and most profitable Way of learning Languages, and whereby we may best hope to give Account to God of our Youth spent herein: And for the usual Method of teaching Arts, I deem it to be an old Error of Universities, not yet well recover'd from the Scholastick Grossness of barbarous Ages, that instead of beginning with Arts most easy, and those be such as are most obvious to the Sense, they present their young unmatriculated Novices, at first coming, with the most intellectual Abstractions of Logick and Metaphysics: So that they having but newly left those Grammatick Flats and Shallows, where they stuck unreasonably to learn a few Words with lamentable Construction, and now on the sudden transported under another Climate, to be tost and turmoil'd with their unballasted Wits, in fathomless and unquiet Deepes of Controversy, do for the most Part grow into Hatred and Contempt of Learning, mock'd and deluded all this while with ragged Notions and Babblements, while they expected worthy and de-

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132 MILTON of *Education*.

lightful Knowledge ; till Poverty or youthful Years call them importunately their several ways, and hasten them, with the Sway of Friends, either to an ambitious and mercenary, or ignorantly zealous Divinity : Some allur'd to the Trade of Law, grounding their Purposes not on the prudent and heavenly Contemplation of Justice and Equity, which was never taught them, but on the promising and pleasing Thoughts of litigious Terms, fat Contentions, and flowing Fees. Others betake them to State Affairs, with Souls so unprincipled in Virtue, and true generous Breeding, that Flattery and Court Shifts, and tyrannous Aphorisms, appear to them the highest Points of Wisdom ; instilling their barren Hearts with a conscientious Slavery, if, as I rather think, it be not feign'd. Others, lastly, of a more delicious and airy Spirit, retire themselves, knowing no better, to the Enjoyments of Ease and Luxury, living out their Days in Feast and Jollity ; which, indeed, is the wisest and the safest Course of all these, unless they were with more Integrity undertaken. And these are the Fruits of mispending our prime Youth at the Schools and Universities, as we do, either in learning mere Words, or such Things chiefly as were better unlearn'd.

I SHALL detain you no longer in the Demonstration of what we should not do, but strait conduct you to a Hill-Side, where I will point you out the right Path of a virtuous and noble Education; laborious, indeed, at the first Ascent, but else so smooth, so green, so full of goodly Prospect, and melodious Sounds on every Side, that the Harp of *Orpheus* was not more charming. I doubt not but ye shall have more ado to drive our dullest and laziest Youth, our Stocks and Stubs, from the infinite Desire of such a happy Nurture, than we have now to hale and drag our choicest and hope-fullest Wits to that asinine Feast of Sow-Thistles and Brambles, which is commonly set before them, as all the Food and Entertainment of their tenderest and most docible Age. I call therefore a complete and generous Education, that which fits a Man to perform justly, skilfully, and magnanimously, all the Offices, both private and publick, of Peace and War. And how all this may be done between twelve, and one in twenty, less Time than is now bestow'd in pure trifling at Grammar and *Sophistry*, is to be thus order'd.

FIRST, To find out a spacious House,
and Ground about it, fit for an *Academy*,
and big enough to lodge a hundred and fifty
Persons,

134 MILTON of Education.

Persons, whereof twenty, or thereabout, may be Attendants, all under the Government of one, who shall be thought of Desert sufficient, and Ability either to do all, or wisely to direct and oversee it done. This Place should be at once both School and University, not needing a Remove to any other House of Scholarship, except it be some peculiar College of Law, or Physick, where they mean to be a Practitioner; but, as for those general Studies, which take up all our Time from *Lilly*, to the commencing, as they term it, Master of Art, it should be absolute. After this Pattern, as many Edifices may be converted to this Use, as shall be needful in every City throughout this Land, which would tend much to the encrease of Learning and Civility every where. This Number, less or more thus collected, to the Convenience of a Foot Company, or interchangeably two Troops of Cavalry, should divide their Day's Work into three Parts, as it lies orderly; their Studies, their Exercise, and their Diet.

FOR their Studies; First, they should begin with the chief and necessary Rules of some good Grammar, either that now us'd, or any better; and while this is doing, their Speech is to be fashion'd to a distinct and clear Pronunciation, as near as may be to the *Italian*, especially in Vowels: For we
English-

Englishmen being far Northerly, do not open our Mouths in the cold Air, wide enough to grace a Southern Tongue; but are observ'd by all other Nations to speak exceeding close and inward: So that to smatter *Latin* with an *English* Mouth, is as ill a Hearing as *Law-French*. Next to make them expert in the usefulest Points of Grammar, and withal to season them, and win them early to the Love of Virtue and true Labour, e'er any flattering Seducement, or vain Principle seize them wandering, some easy and delightful Book of Education should be read to them; whereof the *Greeks* have Store, as *Cebes*, *Plutarch*, and other *Socratic* Discourses. But in *Latin*, we have none of Classick Authority extant, except the two or three first Books of *Quintilian*, and some select Pieces elsewhere. But here the main Skill and Ground-Work will be to temper them such Lectures and Explanations upon every Opportunity, as may lead and draw them in willing Obedience, enflam'd with a Study of Learning, and the Admiration of Virtue; stirr'd up with high Hopes of living to be Men, and worthy Patriots, dear to God, and famous to all Ages. That they may despise and scorn all their childish, and ill-taught Qualities, to delight in manly, and liberal Exercises: Which he who hath the Art, and proper Eloquence to catch them with, what with mild and effectual

136 MILTON of Education.

Persuasions, and what with the Intimation
 of some Fear, if need be, but chiefly by
 his own Example, might in a short Space
 gain them to an incredible Diligence and
 Courage; infusing into their young Breasts
 such an ingenuous and noble Ardour, as
 would not fail to make many of them re-
 nown'd and matchless Men. At the same
 Time, some other Hour of the Day, might
 be taught them the Rules of Arithmetick,
 and soon after the Elements of Geometry,
 even playing, as the old Manner was. Af-
 ter Evening Repast, till Bed-Time, their
 Thoughts will be best taken up in the easy
 Grounds of Religion, and the Story of
 Scripture. The next Step would be to the
 Authors on *Agriculture*, *Cato*, *Varro* and *Co-
 lumella*, for the Matter is most easy, and if
 the Language be difficult, so much the
 better, it is not a Difficulty above their
 Years. And here will be an Occasion of
 inciting and inabling them hereafter to im-
 prove the Tillage of their Country, to re-
 cover the bad Soil, and to remedy the
 Waste that is made of good: For this is
 one of *Hercules's* Praises. E'er half these
 Authors be read, (which will soon be with
 plying hard, and daily) they cannot chuse
 but be Masters of any ordinary Prose. So
 that it will be then seasonable for them to
 learn in any modern Author, the Use of the
 Globes, and all the Maps; first, with the
 old

old Names, and then with the new: Or they might be then capable to read any compendious Method of natural Philosophy; and at the same Time might be entering into the *Greek* Tongue, after the same Manner as was prescrib'd in the *Latin*; whereby the Difficulties of Grammar being soon overcome, all the Historical Physiology of *Aristotle* and *Theophrastus* are open before them, and, as I may say, under Contribution. The like Access will be to *Vitruvius*, to *Seneca's* natural Questions, to *Mela*, *Celsus*, *Pliny*, or *Solinus*. And having thus past the Principles of *Arithmetick*, *Geometry*, *Astronomy*, and *Geography*, with a general Compact of Physicks, they may descend in *Mathematicks* to the instrumental Science of *Trigonometry*, and from thence to Fortification, Architecture, Enginry or Navigation. And in natural Philosophy they may proceed leisurely from the History of Meteors, Minerals, Plants, and living Creatures, as far as Anatomy. Then also in course might be read to them out of some not tedious Writer, the Institution of Physick; that they may know the Tempers, the Humours, the Seasons, and how to manage a Crudity: Which he who can wisely and timely do, is not only a great Physician to himself, and to his Friends, but also may at some Time or other save an Army by this frugal and expenselless Means

138 MILTON of Education.

Means only; and not let the healthy and stout Bodies of young Men rot away under him for want of this Discipline; which is a great Pity, and no less a Shame to the Commander. To set forward all these Proceedings in Nature and Mathematicks, what hinders, but that they may procure, as oft as shall be needful, the helpful Experiences of Hunters, Fowlers, Fishermen, Shepherds, Gardeners, Apothecaries; and in the other Sciences, Architects, Engineers, Mariners, Anatomists; who doubtless will be ready, some for Reward, and some to favour such a hopeful Seminary? And this will give them such a real Tincture of natural Knowledge, as they shall never forget, but daily augment with Delight. Then also those Poets which are now counted most hard, will be both facile and pleasant, *Orpheus, Hesiod, Theocritus, Aratus, Nicander, Oppian, Dionysius*, and in *Latin, Lucretius, Manilius*, and the rural Part of *Virgil*.

By this Time, Years and good general Precepts will have furnish'd them more distinctly with that Act of Reason, which in *Ethicks* is call'd *Proairesis*: That they may with some Judgment contemplate upon moral Good and Evil. Then will be requir'd a special Reinforcement of constant and sound Endoctrinating, to set them right and

and firm, instructing them more amply in the Knowledge of Virtue, and the Hatred of Vice: While their young and pliant Affections are led through all the moral Works of *Plato*, *Xenophon*, *Cicero*, *Plutarch*, *Laertius*, and those *Locrian* Remnants; but still to be reduc'd in their Nightward Studies, wherewith they close the Day's Work, under the determinate Sentence of *David* or *Solomon*, or the Evangelists and Apostolick Scriptures. Being perfect in the Knowledge of personal Duty, they may then begin the Study of Economies: And either now, or before this, they may have easily learn'd, at any odd Hour, the *Italian* Tongue. And soon after, but with wariness and good Antidote, it would be wholesome enough to let them taste some choice Comedies, *Greek*, *Latin*, or *Italian*: Those Tragedies also that treat of Household Matters, as *Trachiniæ*, *Alcestis*, and the like. The next Remove must be to the Study of *Politicks*; to know the Beginning, End, and Reasons of political Societies; that they may not in a dangerous Fit of the Commonwealth, be such poor, shaken, uncertain Reeds, of such a tottering Conscience, as many of our great Councillors have lately shewn themselves, but stedfast Pillars of the State. After this, they are to dive into the Grounds of Law, and legal Justice; deliver'd first, and with

with best Warrant, by *Moses*; and as far as human Prudence can be trusted, in those extoll'd Remains of *Grecian* Law-givers, *Licurgus*, *Solon*, *Zaleucus*, *Charondas*, and thence to all the *Roman Edicts* and Tables with their *Justinian*; and so down to the *Saxon* and Common Laws of *England*, and the Statutes. Sundays also, and every Evening, may be now understandingly spent in the highest Matters of *Theology*, and Church History ancient and modern: And e'er this Time the *Hebrew* Tongue at a set Hour might have been gain'd, that the Scriptures may be now read in their own Original; whereto it would be no Impossibility to add the *Chaldee*, and the *Syrian* Dialect. When all these Employments are well conquer'd, then will the choice Histories, *Heroick* Poems, and *Attick* Tragedies of stateliest and most regal Argument, with all the famous political Orations, offer themselves; which, if they were not only read, but some of them got by Memory, and solemnly pronounc'd with right Accent and Grace, as might be taught, would endue them even with the Spirit and Vigour of *Demosthenes* or *Cicero*, *Euripides* or *Sophocles*. And now, lastly, will be the Time to read with them, those organick Arts which enable Men to discourse and write perspicuously, elegantly, and according to the fitted Stile of lofty, mean, or lowly.

lowly. *Logick* therefore, so much as is useful, is to be referr'd to this due Place, with all her well coucht Heads and Topicks, until it be Time to open her contracted Palm, into a graceful and ornate *Rhetorick*, taught out of the Rule of *Plato*, *Aristotle*, *Phalerius*, *Cicero*, *Hermogenes*, *Longinus*. To which, Poetry would be made subsequence, or, indeed, rather precedent, as being less subtle and fine, but more simple, sensuous and passionate. I mean not here the Prosody of a Verse, which they could not have hit on before among the Rudiments of Grammar; but that sublime Art which in *Aristotle's Poeticks*, in *Horace*, and the *Italian Commentaries of Castelvetro*, *Tasso*, *Mazzoni*, and others, teaches what the Laws are of a true *Epick Poem*, what of a *Dramatick*, what of a *Lyrick*, what Decorum is, which is the grand Master-Piece to observe. This would make them soon perceive what despicable Creatures our common Rhymers and Play Writers be, and shew them what religious, what glorious and magnificent Use might be made of Poetry, both in divine and human Things. From hence, and not till now, will be the right Season of forming them to be able Writers and Composers in every excellent Matter, when they shall be thus fraught with an universal Insight into Things. Or whether they be to speak
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in Parliament or Council, Honour and Attention would be waiting on their Lips. There would then also appear in Pulpits other Visages, other Gestures, and Stuff otherwise wrought, than what we now sit under, oft-times to as great a Trial of our Patience, as any other that they preach to us. These are the Studies wherein our noble and our gentle Youth ought to bestow their Time in a disciplinary Way, from twelve to one and twenty; unless they rely more upon their Ancestors dead, than upon themselves living. In which methodical Course it is so suppos'd they must proceed by the steady Pace of learning onward, as at convenient Times, for Memory's Sake, to retire back into the middle Ward, and sometimes into the Rear of what they have been taught, until they have confirm'd, and solidly united the whole Body of their perfected Knowledge, like the last embattelling of a *Roman* Legion. Now will be worth the seeing what Exercises and Recreations may best agree, and become these Studies.

Their EXERCISE.

THE Course of Study hitherto briefly describ'd, is, what I can guess by reading, likest to those antient and famous Schools

of *Pythagoras*, *Plato*, *Isocrates*, *Aristotle*, and such others, out of which were bred up such a Number of renown'd Philosophers, Orators, Historians, Poets and Princes, all over *Greece*, *Italy*, and *Asia*, besides the flourishing Studies of *Cyrene* and *Alexandria*. But herein it shall exceed them, and supply a Defect as great as that which *Plato* noted in the Commonwealth of *Sparta*; whereas that City train'd up their Youth most for War, and these in their Academies and *Lyceum*, all for the Gown; this Institution of breeding which I here delineate, shall be equally good, both for Peace and War; therefore about an Hour and a half e'er they eat at Noon, should be allow'd them for Exercise; and due Rest afterwards: But the Time for this may be enlarg'd at Pleasure, according as their rising in the Morning shall be early. The Exercise which I commend first, is the exact Use of their Weapon, to guard and to strike safely, with Edge or Point; this will keep them healthy, nimble, strong, and well in Breath; is also the likeliest Means to make them grow large and tall, and to inspire them with a gallant and fearless Courage, which being temper'd with seasonable Lectures and Precepts to them of true Fortitude and Patience, will turn into a native and heroick Valour, and make them hate the Cowardise of doing wrong. They must

144 MILTON of *Education*.

must be also practis'd in all the Locks and Gripes of Wrestling, wherein *Englishmen* were wont to excel, as need may often be in fight to tugg or grapple, and to close. And this, perhaps, will be enough; wherein to prove and heat their single Strength. The Interim of unsweating themselves regularly, and convenient Rest before Meat, may both with Profit and Delight, be taken up in recreating and composing their travail'd Spirits, with the solemn and divine Harmonies, of Musick heard or learnt; either while the skilful Organist plies his grave and fancied Descants in lofty Fugues, or the whole Symphony with artful and unimaginable Touches adorn and grace the well studied Cords of some choice Composer; sometimes the Lute, or soft Organ stop waiting on elegant Voices, either to religious, material, or civil Ditties; which, if wise Men and Prophets be not extreemly out, have a great Power over Dispositions and Manners; to smoothe and make them gentle from rustick Harshness and distemper'd Passions. The like also would not be unexpedient after Meat, to assist and cherish Nature in her first Concoction, and send their Minds back to Study in good Tune and Satisfaction: Where having follow'd it close under vigilant Eyes, 'till about two Hours before Supper, they are by a sudden Alarum or watch Word, to be call'd out

of their military Motions under Skie or Covert, according to the Season, as was the *Roman* Custom; first on Foot, then, as their Age permits, on Horse-back, to all the Art of Cavalry: That having in Sport, but with much Exactness, and daily Muster, serv'd out the Rudiments of their Soldier-ship in all the Skill of Embattelling, Marching, Encamping, Fortifying, Besieging and Battering, with all the Helps of ancient and modern Stratagems, *Tacticks* and warlike Maxims, they may as it were out of a long War come forth renown'd and perfect Commanders in the Service of their Country. They would not then, if they were trusted with fair and hopeful Armies, suffer them, for want of just and wise Discipline, to shed away from about them like sick Feathers, though they be never so oft supply'd: They would not suffer their empty and unrecrutable Colonels of twenty Men in a Company, to quaff out, or convey into secret Hoards, the Wages of a delusive List, and a miserable Remnant: Yet in the mean while to be over-master'd with a Score or two of Drunkards, the only Soldiery left about them, or else to comply with all Rapines and Violences. No, certainly, if they knew aught of that Knowledge which belongs to good Men or good Governours, they would not suffer these Things. But to return to our own Institute, besides these

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146 MILTON of *Education*.

constant Exercifes at Home, there is another Opportunity of gaining Experience, to be won from Pleasure itfelf abroad. In thofe vernal Seasons of the Year, when the Air is calm and pleafant, it were an Injury and Sullennefs againft Nature, not to go out, and fee her Riches, and partake in her rejoicing with Heaven and Earth. I fhould not therefore be a Perfuer to them of ftudying much then, after two or three Year that they have well laid their Grounds, but to ride out in Companies with prudent and ftaid Guides, to all the Quarters of the Land: Learning and obferving all Places of Strength, all Commodities of Building and of Soil, for Towns and Tillage, Harbours and Ports for Trade. Sometimes taking Sea as far as to our Navy, to learn there alfo what they can in the practical Knowledge of Sailing, and of Sea-Fight. Thefe Ways would try all their peculiar Gifts of Nature, and if there were any fecret Excellence among them, would fetch it out, and give it fair Opportunities to advance itfelf by, which could not but mightily redound to the Good of this Nation, and bring into Fafhion again thofe old admir'd Virtues and Excellencies, with far more Advantage, now in this Purity of Chriftian Knowledge. Nor fhall we then need the *Monfieurs of Paris* to take our hopeful Youth into their flight and prodigal Cuftodies, and fend them

over back again transform'd into Mimicks, Apes, and Kickshoes. But if they desire to see other Countries at three or four and twenty Years of Age, not to learn Principles, but to enlarge Experience, and make wise Observations, they will by that Time be such as shall deserve the Regard and Honour of all Men where they pass, and the Society and Friendship of those in all Places who are best and most eminent. And perhaps then other Nations will be glad to visit us for their Breeding, or else to imitate us in their own Country.

Now, lastly, for their Diet, there cannot be much to say, save only that it would be best in the same House; for much Time else would be lost abroad, and many ill Habits got; and that it should be plain, healthful, and moderate, I suppose is out of Controversy. Thus, Mr. *Hartlib*, you have a general View in writing, as your Desire was, of that which at several Times I had discours'd with you concerning the best and noblest Way of Education; not beginning, as some have done, from the Cradle, which yet might be worth many Considerations, if Brevity had not been my Scope. Many other Circumstances also I could have mention'd, but this, to such as have the Worth in them to make Trial, for Light and Direction, may be enough. Only,

148 MILTON of *Education*.

I believe that this is not a Bow for every Man to shoot in, that counts himself a Teacher, but will require Sinews almost equal to those which *Homer* gave *Ulysses*; yet I am withal persuaded, that it may prove much more easy in the Essay, than it now seems at Distance, and much more illustrious: Howbeit, not more difficult than I imagine, and that Imagination presents me with nothing but very happy and very possible, according to best Wishes; if God hath so decreed, and this Age hath Spirit and Capacity enough to apprehend.



THE



T H E
T R U E and ready W A Y

To learn the

Latin T O N G U E :

Express'd in an Answer to a *Quere*,

Whether the ordinary Way of Teaching Latin by the Rules of Grammar, be the best Way for Youth to learn it ?

By the late learned and judicious Gentleman,
Mr. RICHARD CAREW, of *Anthony* in
Cornwall.



N my tender Youth, I was
by my Father put to School,
and so continued for nine or
ten Years to learn *Latin*,
according to the common
Teaching of ordinary School-
Masters, by the Rules of *Lilly's Grammar*.

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150 Richard Carew, *Esq*; his *Answer*

Afterward I spent three Years in the University of *Oxford*, and three Years more in the *Middle-Temple*, one of our Inns of Court: From whence I was sent with my Uncle in his Embassage beyond the Seas, unto the King of *Poland*; whom, when we came to *Dantzic*, we found to have been newly gone from thence into *Sueden*, whither also we went after him: And in this Journey, wanting the native Language of those Countries, I was often inforc'd to use the Help of the *Latin* Tongue, to buy such Things as we needed, and to confer with many Persons; being often imploy'd by my Uncle's Direction, to deliver Messages, and receive Answers, both to and from many great Persons of the *Dutch*, *Suedish*, and *Polish* Nations; and therein found a great Defect in the Want of usual talking in former Time in the *Latin* Tongue, because I had often Occasion to call for such Things, and at other Times to mention such Things, as we did seldom or never meet with the Names of in our Books. After my Return and short staying here, I was sent by my Father into *France*, with Sir *Henry Nevill*, who was then Ambassadour Leiger unto *Henry IVth*, that there I might learn the *French* Tongue; which Language, though it seem'd very hard to me in the Beginning, because my Ignorance made me unable to distinguish
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about the Way of teaching Latin. 151

one Word from another, and so imagine that those People used to talk much faster than we did, in a little Time, when by often hearing their Talk, I began to discern the Distance of one Word from another; I found they used to talk rather more deliberately than we do; and so by reading and talking, I learn'd more *French* in three Quarters of a Year, than I had done *Latin*, in about Thirteen; wherein, though I will not deny but the Use of my *Latin* Grammar did something help me, to make me the better apprehend the Coherence of Speech, yet I have ever since conceived, upon my Learning by Practice, that usual Talking, and much Writing and Reading, open a surer and readier Way to attain any Tongue, than the tedious Course which is used in the *Latin*, by construing and parsing according to the Rules of Grammar, in observing of the Number, Gender, Case, and Declension of all variable Words; partly, because so much Time is spent in the Declination of every Word, according to the Forms set down in the Grammar; and partly, in the over-loading of the weak Wits of Youths, with such a Multitude of ordinary Rules, and such a World of Exceptions in particular Words, as are acknowledged to differ from the general Rules, as

152 Richard Carew, *Esq*; *his Answer*

is able to confound both the Memory and Understanding of Men of Years : Besides the hard gnawing of the dry Bones, which are able to tire their Jaws, and take away the Edge of their Teeth, before they can break them into such Pieces, as will be fit for their weak Stomachs : Because, after the Grammar Fashion, they are imploy'd to transform them into so many several Shapes as Art can devise to turn them into, and yet all this while they gain the Knowledge of the Sense but of one Word ; whereas the Understanding of a Language, requires the Knowledge of the Sense of all ; and by the Way which I shew, not only the Knowledge of many Words, but of many Sentences, are learn'd with Delight, in giving Light to the Understanding, by the Excellency of the Authors, which have left their Works for the bettering of the Knowledge of the After-Ages, by the Experience of their Times : And at last, there is more learn'd by the Practice of Reading, than there was in the long School-Teaching. These, and many other Things, have made me a little to look after the natural Course of learning divers Languages ; and so I find that Languages were not first devised by the Rules of Grammar, but the Rules of Grammar were framed according to the common Practice of Speech ;
and

about the Way of teaching Latin. 153

and which, when in many Words and Phrases the Particulars differ from the General, they make up a huge Number of Exceptions. And that we find after the Tongue hath enabled Boys and Girls to pronounce the Words they hear, a few Years Practice makes their Tongues run nimbly away with any thing they desire to say, and as quickly apprehend what they hear; and that with little Offence to *Priscian*, and less Study, though sometimes, by Mischance, they break his Head, yet less and seldomer than great Clerks do in other Languages. Because common Use teaches them a speedier Measure by their Practice, than Line and Level could do. Besides, I find a great Difference in the very natural Framing of the Languages; for, in our *English* Tongue, a Word misplaced alters the Sense exceedingly, as every one conceives the Difference between a *Horse-Mill*, and a *Mill-Horse*, which is not so in *Latin*; and the Verb in *Latin* is seldom joined with the same Word we do in *English*, and the Adjective commonly follows the Substantive; whereas we commonly put him before the same, and say, *a good Man*, they say, *a Man good*; and in common Talk, a Word serves instead of a Dictionary, to help the Understanding of another. By which Reason, my own Father learn'd of

154 Richard Carew, *Esq*; his Answer
himself, by continual Reading the *Greek*,
Dutch, *French*, *Italian*, and *Spanish* Tongues,
only by reading without any other teaching:
And it is a Thing plainly observ'd by
a Multitude of Persons who never learn'd
the Grammar Rules, what Errors Foreigners
commit, as well in mistaking their
Words, as in their undue pronouncing of
them, and will as soon shew their Errors,
as if they had been directed by Grammar.
I have also conferred with many Gentlemen,
who (having learn'd Grammar by Rule,
and foreign Languages by Rote) have likewise
acknowledged, how much more they
profited by Practice than by Precept; and
likewise how much worse it sped with
those who followed the Grammar Rules
of those foreign Tongues, than with others
who neglected them, and plied the Practice
of Speech. I could wish therefore,
that when Children are first taught the
Grammar, instead of that they were im-
ploy'd in much Reading and Writing, and
turning their *Latin* Books into *English*, and
returning the same back again into *Latin*;
whereby they should, in that wasted Time
of their Youth, gain the Knowledge of
many good Authors, which they could not
have Time to read; and which by their
Dulness in learning the Rules of Grammar,
they are so tired with the Difficulty
there-

about the Way of teaching Latin. 155

thereof, that they conceive an Impossibility ever to attain it, and so quit it, though they prove Men of excellent Understanding when they come to Ripeness of Age. And the *Romans* as ordinarily, both Men, Women and Children, as soon learn'd, and speak *Latin*, as *English*, *French*, *Dutch*, *Welsh*, and *Irish*, and all other Nations do their Native Tongues. I have likewise found by Practice the same Effect, but have been beaten out of it, by the arrogant, ignorant, and obstinate Contradiction of too many others: As I was likewise hindered by that I was not able to follow it myself, as I should have done; neither am I so foolish, as to reject Grammar, but would only have it taught (according to the Nobleness thereof, as one of the seven liberal Sciences) to Persons, who by Ripeness of Understanding, are able to comprehend the Reasons thereof; and have known some apter to learn in their Youth the Rules of Logick and Rhetorick, than those of Grammar, (though they greedily desired it) which Course, if it were taken, I think would make many of our *English* Gentry prove Scholars, which by the ordinary Way could never learn it. And the Help prescrib'd by the Grammar Rules, how to put the Nominative Case before the Verb, the Accusative after, and to join
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156 Richard Carew, *Esq*; his Answer

the Substantive with the Adjective, and the ordering of every Word, according to our *English* Fashion, may be far more easily directed, by placing Figures of Number to express their Order; and by these Means scarce any who go to School, shall ever miss the writing of a good and swift Hand, and attain ten Times more Knowledge by reading so many wise Authors as have left their Writings for the Instruction of Posterity, by their diligent Observation of the Means and Fruits, which shew Men to follow good, and avoid ill Actions. And I hold it likewise very necessary for every Teacher to be as diligent in observing the exceeding different Nature of all their Scholars, according to the Disposition of their Person and Age, rather than according to their common Rules; for some can learn the same Thing better at seven, than others at fourteen; and yet those at the fourteen Years End, will many Times overtake, and out-go the same Persons, who so much out-went them before. And by this Way their Time cannot be lost, for I take Learning to be ordained to teach Knowledge, that Knowledge by Practice may enable Men by noble Actions, to give Glory to God, and to do as much Good as they can, during the Course of their whole Lives.

Phari-

about the Way of teaching Latin. 157

⁴Phariseos ¹Christus ⁵Pastores ⁵malos, ⁷se ⁶vero
³multis ³argumentis ⁸bonum ²comprobat ⁸Pa-
²storem. ¹Dissidium ³propterea ³oritur.
⁴Lapides ³tollentium, ⁵& ⁸cum ⁷prehendere
⁶cupientium ¹manus ²evadit.



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A C C O U N T
O F T H E
Education of *the* DAUPHINE.

In a LETTER to his Holiness,
Pope INNOCENT XI.

By JAMES BENIGNUS BOSSUET,
Bishop of *Meaux*, Preceptor to the *Dauphine*.

Translated from the Original Latin.



WE have often heard it, Holy Father, from the Mouth of *Lewis* the Great, that the *Dauphine* being his only Son, and the only Hopes of his Family and Kingdom, could not but be very dear to him ; yet he desired his

his Life with this one Condition, that he might be worthy of his Ancestors, and the Empire he was born to : And that he had rather have no Son, than see him grow up without any excellent Qualifications and true Merit.

FOR this Reason it was his early Care, that this August Prince might be accustomed not to Idleness and Effeminacy, to childish Trifles and Diversions, but to Application and Virtue : And that from his very Infancy he might be taught the Fear of God, on which all human Happiness depends, and without which Princes can never maintain their Authority and Majesty ; and in the next Place, that he should be instructed in all valuable Arts and Sciences, which would become a Prince of his high Birth, and especially those which are of Use in Government. He took into his Design likewise, all those Parts of Knowledge that might polish his Taste, give a Lustre to his Person, and recommend him to the Esteem of learned Men ; that so the *Dauphine* might be an Example of Virtue, a Model to other Youths, and at length, an eminent Patron of Learning, and truly worthy of his noble Descent.

I. THERE was one * Rule the King gave us relating to the Prince's Education, never to be transgress'd ; namely, that no Day should pass without some Employment. He judg'd there was a vast Difference betwixt having proper Recreations, and doing nothing for a whole Day ; and that Childrens Spirits were to be refresh'd and recruited indeed, by Play and Pastime, but that they were not to be wholly given up to it. It was his Judgment, that they were daily to be put upon serious Matters, and that too long Intermiſſions so unhing'd their Minds, that they could never make any Proficiency. He knew there was no Life more properly a busy Life, than that of Kings ; that every Day presented them with new Affairs of the greatest Importance ; their Youth therefore should be kept in Exercise, and some Hours, at least, in every Day, be spent in Employments of a serious Nature. Thus, by the Studies of their youthful Age, they would be prepared for the Business of their future Life. Besides, that good Habits early form'd, would render the rest of their Education easy, supply the Place of a Monitor, and save them the vexation of being frequently

* A Rule of Studying, from the King.

Education of the DAUPHINE. 161

ly call'd upon to do what they were averse to.

F O R these Reasons, this wise King appointed certain Hours in every Day for his Son's Learning; not forbidding, however, those Amusements which might keep him in good Humour, and prevent Learning appearing to him with a frightful Aspect. The Success of this Method was answerable to his Wishes, and the Prince always came to his Studies, as to another kind of Diverſion.

B U T the Master-piece in the *Dauphine's* Education, was the giving him the Duke of *Montausier* for his Governour; who was himself a very learned Man, as well as an excellent Soldier, and above all, eminent for his Piety, and, as it were, form'd on Purpose to educate the Son of so great an Heroe. He always had the Prince under his Eye; nor would he suffer him to hear any low and licentious Discourse, or permit any Person of a vicious Character to have Access to him. He gave him the best Counsel, and taught him by his own Example; and omitted nothing that could be of Service in forming the Body and Mind of this Royal Youth. 'Tis our Glory to have liv'd in perfect Friendship with this great Man, who did us the Honour

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to furnish us with many excellent Hints relating to that Part of the Prince's Education, which was more peculiarly under our Care.

II. His Studies were begun both Morning and Evening with some previous Lessons of Piety *, which the Prince attended to with a great deal of Reverence, and with his Hat off.

WHEN we explain'd the Catechism to him, which he had learn'd by heart, we inculcated this, that besides the general Precepts of Christianity, there are special Obligations belonging to Mens several Circumstances and Characters ; and that there are Duties proper and peculiar to Princes, which they can't omit without great Guilt. We spoke of them, however, at this Time only in the General, reserving the rest to a riper Age.

By frequent Repetitions, these three Words, and their Connections one with another, were deeply fix'd in Memory ; Piety, Goodness, and Justice. We told him that the whole Duty of a Christian and a King was comprehended in these. And we argued in this Manner : He who is pious to-
wards

* Religion.

Education of *the* DAUPHINE. 163

wards God, cannot but be very good to Men, as being his Children, and made after his Likeness. He who loves Mankind, will give them what is their Right ; will protect good Men, and for the Sake of the Publick Peace punish Injustice, and restrain those who are disorderly. A pious Prince therefore will be good ; He'll be a common Benefactor, and will be grievous to none but those who provoke him by their Crimes.

UNDER these three Heads we reduc'd all the Precepts, which we afterwards fully instructed him in ; we shew'd him how all other Virtues spring from these, and that all other Learning was intended to facilitate the Practice of them.

HE was very early acquainted with the sacred History in the Old and New Testament : He had it in his Memory, and would often repeat it, especially some remarkable Instances of the Favour of God to good Princes ; and terrible Judgments that had fall'n upon those that rebell'd against him.

WHEN he was somewhat more advanced, he read the Gospels and the Acts of the Apostles, which contain the History of the Church in its Infancy. By these he

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was taught to love Jesus Christ, to take him as it were into his Arms, to grow up with him, to obey his Parents, increase in Favour with God and Men, give daily new Proofs of Wisdom: Then he attended at his Sermons, admired his Miracles, ador'd his Goodness to all Sorts of People. Nor did he forsake him at his Death, that he might be worthy also to follow him in his Resurrection and Ascension to Heaven. He here learn'd to love and honour the Church, humble, patient, from the Beginning exercised with Cares, prov'd by Afflictions, and in all Victorious. Here he saw the Apostles ruling according to the Commands of Christ, and in their Doctrine and Example, going before the Faithful. In a Word, here he learn'd many other Things, which lay a Foundation for Faith, enliven Hope, and inflame Charity.

IF at any Time in reading the Gospel his Attention was off, or there appear'd the least Token of Irreverence, the Book was laid aside, as not to be read, but with a sacred Respect: The Prince would think this a heavy Punishment, and by degrees he learn'd to read small Portions with the closest Attention, and think afterwards upon what he had read. We gave him a plain and natural Explication of the Passages that had been perverted, told him
there

Education of *the* DAUPHINE. 165

there were many Things not only above his Age, but even above all human Comprehension, proper therefore to mortify Pride, and exercise Faith.

WHEN he had read over the Gospels several Times, we put the Old Testament into his Hands, and began with the History of the Kings; where we observ'd, that the most terrible Instances of Divine Vengeance had been given in Kings, that being advanc'd by the Divine Pleasure, next to himself over other Men, they were oblig'd to the closest Subjection to him, that in them had been given the strong Proofs of the Instability of human Affairs, and that therefore there is no Security but in the Divine Protection.

AFTER this, we chose out some Chapters in the Apostolical Epistles, which contain the Christian Morality; and some Parts of the Prophetical Books were recommended to him; wherein it was observable, with what Authority and Majesty God spake to proud Kings, and how with the Breath of his Mouth, he scatter'd numerous Armies, overturn'd Kingdoms, and levell'd the Conquer'd and Conquerors in one and the same Destruction. We directed him particularly to those Prophecies concerning Christ, which are referr'd to in the Gospels: These

the Prince read with Admiration: And we had a fair Occasion to take Notice, that none of God's Promises or Threatnings are vain, that what he had told us concerning a future State, might be relied on, and that the Certainty of Things, yet future, was evident from what had already come to pass. To these Matters was added some brief Account of the Fathers, the Acts of the most famous Martyrs, and so much of Ecclesiastical History, as might be of Service to him.

Grammar,
Latin Au-
thors, Geogra-
phy.

III. WE need not be long upon the Method of his Grammar Learning. We endeavour'd to teach him the *Latin* and *French* Tongues, both together, first of all their Propriety, then their Elegance. We reliev'd the Tedioufness of this Part of Learning, by convincing him of the Usefulness of it, and by forming the Knowledge of Things with that of Words, so far as his Age would admit.

WE were so happy in this Method, that when he was little more than a Child, he understood the best *Latin* Authors, and was seldom at a Loss where they were most difficult. He could repeat many of the most useful and entertaining Passages in them,

Education of the DAUPHINE. 167

and would apply them, upon Occasion, with great Pertinence.

IN reading over these Authors, we always had our main End in View of teaching him, together with the other Parts of Learning, Piety, Virtue and Government. We did not fail therefore, in reading over the *Roman* Authors, to take notice that Fables and impure Mysteries of the Heathen Theology and Religion, were an Argument of the Darkneſs Men would be in, if altogether left to themſelves; that the politeſt Nations, and thoſe that are moſt celebrated for the Wiſdom of their political Inſtitutions, the *Egyptians*, *Grecians*, and *Romans*, had been very ignorant in Divine Things, and worſhip'd abominable Monſters; and were never recover'd from theſe Abſurdities, till Jeſus Chriſt enlighten'd them. Right Sentiments therefore concerning Religion were the Gift of Heaven.

BUT though the *Gentiles* were ſo much miſtaken in their Religion, yet they kept up a due Reſpect for what they eſteem'd ſacred; knowing that Civil Government could not ſubſiſt without it. And there were many Examples of Juſtice and other Virtues amongſt them, which will reflect very much upon Chriſtians, if they are not virtuous, though they have been taught of
M 4 God.

God. These Remarks were not given him in Form of a Lesson, but in the Way of familiar Conversation: And when he was Master of them, he would discourse of them of his own accord. And, I remember, that upon some Commendation of *Alexander*, who had boldly undertaken the common Cause of *Greece*, against the whole *Persian* Monarchy; he observ'd of himself, that it would be much more glorious for a Christian Prince to oppose the common Enemy of *Christendom*, who was then breaking in upon it.

WE thought it not the best Way to read the *Latin* Authors in small Parcels, I mean one or two Books only of the *Æneids*, or of *Cæsar's* Commentaries; but rather read over the whole Work in a continued Course, and, as it were, at one Breath, that the Prince might be able to form a Judgment, not of a Part only of a Work, but of the whole Design, and the Connexion of the several Parts: And indeed, the Beauty of a single Part is not so discernable, without having a View of the whole Piece. Nor do we otherwise judge of a true Building.

AMONGST the Poets, he was best pleas'd with *Virgil* and *Terence*; and amongst the Historians, with *Salust* and *Cæsar*. This
last

Education of *the* DAUPHINE. 169

last he admir'd above all, as an excellent Model of Writing and Action, and was desirous to learn of him the Art of War: We did therefore, as it were, follow this great Commander in all his Marches, we made Encampments, form'd and executed Designs, prais'd or punish'd the Soldiery, employ'd them in Works, rais'd their Hopes, held them in a Posture for Action, whilst we conducted a conquering Army, restrain'd their Plunder, kept our own Men in order by Discipline, and secur'd our Allies by punctual Regard to Treaties, accommodated the Disposition of our Troops to the Circumstances of the Place, and the Temper of the Enemy; sometimes we made Advantage by Delays, but usually push'd on, and by the Quickness of our Marches, gave our Enemies no Time, either for Council or Flight; those that submitted we spar'd, but those who stood out, we treated with Severity; conquer'd Countries we reconcil'd to our Government, by Prudence and Equity; and at once soften'd their Subjection and secur'd our own Victories.

I HARDLY need mention the Pleasure he had in reading *Terence*. Here he was presented with a Picture of human Nature. Here he saw the deceitful Charms, of Pleasure and Women, the Excesses and Misfortunes

tunes of Youth, corrupted by the Intrigues and Flattery of Slaves, tormented by a blind Passion, at last recover'd, tho' almost by a Miracle, and then only enjoying Calmness and Serenity. Here he observ'd the just Representation of the Manners and Passions of every Age and Condition, with every Feature and Lineament of each Character, finish'd by this great Artist, with that Propriety and Decorum, which is the distinguishing Excellence of this Sort of Performances. In the mean Time, we pass'd our Censure upon the licentious Passages we met with in this Author; expressing still a much greater Surprise, that many of our own Writers have shewn less Modesty in their Pieces. This Practice we condemn'd as infamous, and destructive of good Manners.

THIS Account would be of an improper Length, should I relate all our Remarks upon other Authors, especially upon Cicero, whom we could not forbear admiring for his Wit, Philosophy and Eloquence.

GEOGRAPHY was but a Sport, and as a pleasant Voyage to us; we fell down Rivers in their gentle Current, then put out to Sea, view'd the Coasts, enter'd the Ports and Cities, then went up the Country. All
this

Education of *the* DAUPHINE. 171

this we perform'd not in a Hurry, like Travellers void of Curiosity, but enquir'd after every thing worthy of Observation, especially of the Manners and Customs of the People: But more particularly we endeavour'd to understand the Genius of the *French* Nation, whom we found to be a warlike People, yet given to Change, abounding in populous Cities, possess'd of a vast Empire, not to be govern'd but by the greatest Steadiness and Wisdom.

IV. HISTORY demanded a more than ordinary Application, being the great Mistress of Prudence, in private and publick Life.

History writ in *French* and *Latin* by the Prince.

We began with the History of *France*, our own Country. We directed him to some Parts of *Comines* of *Belloy*; but we did not put him to the Fatigue of reading much himself, for we collected out of our best Authors, all those Facts that might be necessary to give him an Idea of our whole History. This we read to him, that is, so much at a Time as he might be able to remember; then he repeated it, and afterwards wrote it down in *French*. Besides this, he turn'd the *French* into *Latin*: This was instead of a Theme. We corrected both afterwards with great Care. Every *Saturday* he read over at once, all that he had writ out in all the whole Week:

Week: These Papers increas'd, till we were forc'd to divide them into several Books, which the Prince read over frequently.

HE was so industrious in this Employment, that we have now a great Part of our History, in the Style and Hand-writing of this Prince, both in *French* and *Latin*. When he was sufficiently Master of the *Latin* Tongue, we abridg'd his Labour, by omitting the Translation: But still he continued to write down in *French*, what we read to him. With the Prince's Judgment, our History enlarg'd. The first Accounts of our Affairs we had rehears'd but briefly. As we came nearer our Time, we grew more particular. We took notice of all our most remakable Laws and Constitutions, and all considerable Revolutions and Changes, and not only Events themselves, but the secret Causes of them. Nor did we omit the Mistakes of our Kings, and the Disasters they brought upon them,

AND that the Prince might learn from History, how to govern, when we met with a nice Conjuncture, the whole Posture of Affairs was set before him: And we enter'd as it were into Council, and having well weigh'd all Circumstances, propos'd what Measures were most proper to be taken,
and

Education of *the* DAUPHINE. 173

and ask'd his Opinion. Then we proceeded in our History to see the Issue, and pointed out the Errors that were observable, either in Design or Execution. Thus from Experience we form'd all our Rules of Action.

V. THOUGH as we went along, we took up Examples of Conduct, through the whole History of our Kings, yet St. *Lewis* was our great Heroe, and the only perfect Model of a good King. Him we found, not only eminent for his Sanctity, (which all know) but likewise for the utmost Skill in all the Affairs of Peace and War; for Courage, Moderation, and a true Greatness of Mind. In him began the Glory of the *French* Monarchy. In him we have at once a perfect Pattern of personal, private and royal Virtues, and a sure Intercessor for us with God.

St. *Lewis*, an
Example of a
good King.

VI. NEXT to him, we plac'd *Lewis* the Great, that living Example of good Government, which we have before our Eyes. Here we laid before the Prince his Father's admirable Laws and Edicts; we acquainted him with the exact Dispositions of our Finances, the Frauds that had been discover'd in their Management; our military Discipline

As also *Lewis*
XIV.

cipline maintain'd with equal Prudence and Authority ; the new Methods of storing Magazines, besieging Towns, and conducting Armies ; the true Spirit of our Soldiery, their Briskness in Assaults, and Firmness in maintaining their Ground ; the strong Persuasion of our People in general, that nothing is too great or difficult to be perform'd under so great a King. At last we shew'd him the King himself equal to an Army. We shew'd him the Weight, Uniformity, and Secrecy of his Councils, never discover'd but by the Execution in the most surprising Events. His Conduct and Valour in War, giving Peace to conquer'd Enemies on equal Terms ; and above all, his unwearied Zeal in propagating and supporting true Religion : Thus we set the great Example of the Father before the Son, so capable of following him.

Philosophy,
of the Know-
ledge of God,
and ourselves.

VII. IN Philosophy we observ'd this Distinction, to give him the Grounds and Reasons of those Maxims that are certain and of Use in Life ; but the History only of those that are controverted and doubtful : Recommending to him an equitable Temper towards all Sides, judging it to be for the Honour of one born to govern, to protect all in their Enquiries, rather than

than to enter as a Party into any of their Disputes.

BEING fully persuaded that the great Business of Philosophy, is to teach us the Knowledge of ourselves, and from ourselves to carry us to God, we form'd our Instructions upon this Principle. We had long since sown the Seeds of this Philosophy in his Mind, and had taken Care, that whilst he was but very young, he might be able to distinguish the Mind from the Body, namely, that Part which is to govern, from that which is to serve ; and that from the Image of a Mind ruling the Body, he might form an Idea of God, governing the World, and the Mind itself. When Years had ripen'd his Judgment, we thought ourselves oblig'd to teach him this more methodically, and remembering the Direction of our Lord, *St. Luke xxi. 34. Take heed to yourselves ;* and the Sentence of *David, The Knowledge of Thee from myself is wonderful :* We drew up a Treatise under these two Heads, *The Knowledge of God and ourselves :* In which we explain'd the Structure of the Body, and the Nature of the Soul, from what every Man may observe in himself. And as a Man is most present to himself, we endeavour'd that from hence he might apprehend how intimately present God is with all Things. For as much as without him,

him, we could not live, move, breathe or think, according to that most Philosophical Sentence of the Apostle at *Athens*, the very Seat of Philosophy (*Acts* xvii. 25, 27, 28.) As the Apostle from Things already known, and evident to Reason, propos'd to lead them forwards to higher Things; so it was our care to improve the Apprehension of the Deity, which Nature had implanted in us; and demonstrated by the most certain Arguments, that they who chuse to be thought no better than Brutes, are, indeed, the most conceited, and yet the most contemptible of all Men.

VIII. THE next thing we had to do, was to give him some Notion of Logick and moral Philosophy, for the farther cultivating the best Powers, the Understanding and Will. The Principles of Logick we took from *Plato* and *Aristotle*: But our Logick was not the empty Science of wrangling and disputing, but the Art of forming the Judgment. We employ'd ourselves chiefly in that Part which furnishes those Heads of Arguments which are of Use in publick Deliberations and Counsels, and which, though singly and by themselves, are of no great Moment, yet when laid together, amount to a Probability, and are a good Foundation for Action. These

we

Education of *the* DAUPHINE. 177

we considered as the Ground of Rhetorick, which cloaths, moves and animates those naked Arguments which Logick had collected and put together, as so many Bones and Sinews. But the Rhetorick we taught him did not consist in Sound and Noise, nor was it soft and effeminate, but strong and masculine, founded upon Truth and Nature. We selected for him some of the best Rules out of *Cicero*, *Quintilian*, and others. But we made more use of Examples than Precepts. And it was a Custom with us to strip those Speeches that affected us, of most of those Figures and other Ornaments, which Words had bestow'd upon them; and reduce them to those simple and naked Arguments we just now mentioned, that we might see what came from Logick, and what Rhetorick had added.

As for Morality, we judg'd it best to take it from Scripture and the Christian Institution; nor could we endure, that he who might be satisfied from the Fountain, should follow impure Streams. However, we did not quite overlook *Aristotle's* Ethics; and to them we join'd the wonderful and sublime Discoveries of *Socrates*, especially considering the Time in which he liv'd; which must put our modern Deists to the Blush, if not convert them.

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We remark'd likewise, what Christianity condemn'd in them, what it added, and what new Light it bestow'd upon those Things it approv'd of and confirm'd. And when we had done all this, the Wisdom of these great Men, notwithstanding its Philosophical Gravity, appear'd to us little better than a mere childish Science.

IX. N O R did we think it
Civil Law. beside our Purpose to give him
some Knowledge of the *Roman*
Laws; so far at least as to acquaint him
with the Definition of Right, and the several
Distributions of it; with the three-
fold Object of the Law, (*i. e.*) Persons,
Things, and Actions; as also the Nature of
Contracts, Testaments, Inheritances; the
Jurisdiction of Civil Magistracy, and the
Authority of Decisions in Courts of Judica-
ture; with divers other Things relating to
the Principles of the Civil Law.

Natural Phi- X. W E have little to say
losofophy. concerning Metaphysics, be-
sides what has been already
mentioned under the former Heads: And
many Parts of Natural Philosophy came in
our Way when we discours'd on the Struc-
ture of the human Bodies; and as for the
rest, it was more agreeable to us to deliver
them in the Manner of History than a Sys-
tem.

Education of *the* DAUPHINE. 179

Item. The usual Experiments were perform'd before the Prince, so as to give him a very agreeable and useful Entertainment. And he observ'd the Industry of Mankind, in tracing out Nature in all her Operations, as well as in assisting and improving her. From thence he proceeded to admire the Art of Nature itself, and the wonderful Contrivance of the great Artist, which is at the same Time secret and manifest.

XI. FOR the Mathematicks, Mathematicks.
which are so serviceable in strengthening human Reason, he had an excellent Master, who taught him not only the Methods of fortifying and besieging Towns, and making Encampments, and to draw out these with his own Pencil; but also the Nature of all Kinds of Machines, and their Powers, the several Systems of the Universe, and some of the first Books of *Euclid*; all which the Prince apprehended with a Readiness that was surprizing to all that were about him. I must just take Notice, that all the several Parts of Knowledge were instill'd into him by Degrees, and were taught in their proper Place and Order, that he might be able to make use of it upon every Occasion.

The three last
Parts of the
Dauphine's
Studies.

XII. AND now for the finishing the Prince's Studies, we undertook three Things of no small Moment.

I. FIRST of all, universal History, Antient and Modern. The former comprehending the History of the World, from the Creation to *Charles* the Great, and the Ruin of the antient *Roman* Empire; the latter from thence to the present Time. We first gave it a cursory Reading, and after that, in several Lectures, made him Master of the Whole. We here set before him the Rise and Progress of Religion, the Fates of Empires, the Springs and Causes of Events. We shew'd him the Connexion of the Old and New Testament; how Religion was ever acknowledged and protected by an Almighty Providence, and advanc'd from its first Obscurity to the full Light of the Gospel. We acquainted him with the Institutions of the *Affyrians*, *Persians*, *Grecians*, and *Romans*; and other Kingdoms that have successively made a Figure in the World. All this was perform'd without a tedious Prolixity, and with as great Brevity as was possible. We had this double Advantage, from the Knowledge of the World
and

Education of *the* DAUPHINE. 181

and the general History of Nations; in the first Place, we learn'd the Antiquity, Authority, and Stability of Religion; and in the next Place, we learn'd the true Methods of preserving a Government in a flourishing Condition, from the Mistakes others had been guilty of: Sensible, nevertheless, that the best constituted States are subject to the Accidents of Mortality, and that from all human Things, we must raise our Thoughts and Hopes to those which are Divine and Heavenly.

2. OUR next Performance contains the Rules of Policy and good Government, and of the Administration of Justice, taken out of the Holy Scriptures: Shewing not only the Duties of Subjects to their Princes, how the publick Worship of God ought to be directed, and the Ministers of Religion supported, but also the Original of Government, and how Societies have been form'd, together with the Rules of good Conduct in War and Peace, and whatever else is necessary for the true preserving of the Dignity of Government. This Work will make it evident, that the Scriptures exceed all other Books that have treated of Civil Policy, not only in the Authority, but also in the Prudence and Excellency of its Precepts.

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3. OUR

3. OUR third and last Piece contains the particular Laws and Customs of the *French* Monarchy: And in considering its Interest, with reference to other Kingdoms, we shall set down the whole State of *Christianity* and *Europe*.

WE shall finish these Designs as the Time and our Abilities will permit: And then, at the King's Command, shall return to him his beloved Son, whose Education has been committed to us by his Orders, and conducted according to the Rules he had given us. What remains, will be completed by the King himself, the best Master, and his own Experience.

THIS, Holy Father, is the
 Conclusion. Method we have pursued with
 the utmost Application and
 Faithfulness; *We have planted and watered;*
may God give the Increase. And ever since
 He, whose Vicegerent you are, hath inspired
 you with a paternal Regard to these
 our Endeavours, we have not fail'd in your
 Holiness's Name to admonish and excite
 the Prince, and have found this a powerful
 Incentive to every thing that is great
 and excellent. We esteem ourselves happy
 that we have so great a Patron of these
 our

Education of *the* DAUPHINE. 183
our Labours, in one, who is another *Leo*,
or *Gregory*, or rather another *Peter*.

Holy Father,

Your Holiness's most Devoted,

Most Obedient Son,

At the Palace of
St. German,
March 8, 1679.

J. BENIGNUS,
Bishop of Condom.



N. B. He was made Bishop of *Meaux*, 1681.

N 4

T H E



T H E
M E T H O D

By which the

D U K E S
O F

BURGUNDY, ANJOU, and BERRY,
the Grandchildren of LEWIS
XIVth, were educated.



THE Manner, in which these
young Princes were bred up,
in regard to their Health, was
not at all approv'd of by the
Gentlemen of the Faculty:
Nevertheless, their Governor, the Duke
de Beauvillier, had Resolution enough to
pursue

purſue it, and his Maſteſty placed ſuch an entire Confidence in him, that he left that Affair ſolely to his prudent Management.

THEY live upon plain Diet, eating as much as they pleaſe at each Meal, nothing but proper Food being ſerv'd up. At Breakfast they eat a Cruſt of dry Bread, drinking a large Glaſs of Wine and Water, or Water only, juſt as they pleaſe.

AT Dinner and Supper they eat juſt what they will of all that is brought to Table; Care being taken that they eat a good deal of Bread, and but little raw Fruit.

THREE Days in the Week are call'd Ragoo Days, but that is meant only for Dinner, and then, beſides boil'd and roaſt-ed, Fricaffeés of Chickens; Tarts, white Meats and ſuch like Diſhes are brought to the Table, but ſeldom or never any real Ragoos, or Diſhes high ſeaſon'd.

THE other Days they dine upon Beef, and their roaſt Meet is Chicken, Partridge, and ſuch like.

THEIR Suppers are always alike, a Leg of Mutton, a Loin of Veal, or a Rib

186 *An Account of the Education*

Rib of Beef, with some wild Fowl or Poultry drest plain; and instead of Fruit, March-Pane, or Orange-Peels. In Lent they keep more or fewer Fast Days according to their Age. The Duke of *Burgundy* will keep the whole approaching Lent, but the Prince's Brother will eat Flesh three Times a Week. *Fridays* and *Saturdays*, and all Fast Days, as well as in Lent, they eat a-part, that each may be serv'd with Food proper for his Age and Constitution, without the one's longing for the other's Victuals. And Lenten Food being generally of a higher Goust and higher season'd, and, consequently, better relish'd, 'tis to be fear'd they may eat too much of it; for which Reason Care is taken to provide what is most innocent, and chiefly Pan or Pudding Cakes.

For their Bevers they eat as at Breakfasts, a Crust of Bread or a Biscuit, and drink a Glass of Water; but they have Wine at Dinner and Supper, if they please, for sometimes they'll not drink any. Their Wine is always *Burgundy*, and they are allowed but two Glasses at a Meal. They never taste Beer, Cyder, or your made Wines, nor Lemonade, unless they have now and then a gaudy Day, which comes but seldom, or when they eat with the Duke *de Beauvillier*: They likewise never drink

of the Dukes of Burgundy, &c. 187

drink iced Wine, because the Duke of *Burgundy* don't love it.

THUS much for their eating and drinking. As to their Exercise, for their Health Sake, they are of such Sort, that a Citizen of *Paris* would scarce put his Children under the like Regimen; and it is to be confess'd, that were these Princes not so hail and healthy as they are, they would scarce be put to it neither.

THEY never put on their Hats when without Doors, unless when they are on Horseback, or it rains, for be it never so hot, or cold, or windy, they always go bare-headed; and they are now so much accusom'd to it, that they don't suffer the least Inconvenience, in keeping their Heads uncover'd.

THEY never take any Kind of Physick, nor were they ever blooded or purg'd. They have now and then, 'tis true, been troubled with Fevers, and then they give them the Bark: But should they be seiz'd with a violent Fit of Sicknes, I make no doubt but they'd call in the Doctors.

As they take the Air every Day, both Summer and Winter, whether they walk or ride, they are permitted to use as much
Exercise

188 *An Account of the Education*

Exercise as they will, and though they put themselves in never so great a Sweat, they don't shift their Linen unless when they have been at Tennis, and then they are allow'd to have a dry Shirt; but they are neither rubb'd with warm Cloths, nor suffer'd to lie down, by way of Refreshment.

THEY run almost daily, till they are quite tir'd; and sometimes go a hunting on Foot, for a whole Day together.

WHEN they are at *Fountainbleau*, they go a Stag Hunting for several Hours together; I mean for the four Years last past. In a Word, they are educated, as if they were one Day to set up for hardy Champions; and the Duke of *Beauvillier* is so verily persuaded, that an infirm Prince is good for nothing, especially in *France*, where 'tis expected the King should command his Armies in Person, that it must be something very extraordinary that shall oblige him to alter this his Method; and God be prais'd, hitherto he has had no Occasion: On the contrary, the Princes are in such perfect Health, and of so strong Constitutions, that they never have the least Ailing.

Now and then it happens, that they catch a slight Cold, but they don't use

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of the Dukes of Burgundy, &c. 189

a bit the less Exercise for all that ; unless their Cold is very bad indeed, they don't mind it. Thus much for their daily Recreations.

THEY all three rise at the same Time, that is, precisely at three Quarters after Seven, and by a Quarter after Eight, they are drest, and have said their Prayers : Then they go to Mass, and after that, to the *Dauphine's* Levy ; there they continue but a short Space, and then go to the King's, where they stay till half an Hour after Nine, at which Time his Majesty goes to Mass. Each Prince then returns to his own Apartment, where they play for half an Hour with their Gentlemen Ushers, and first Valet de Chambre ; who with their Sub-Governors, or without them, are those appointed to keep them Company. At Ten they betake themselves to their Study, which holds till Noon.

THEN they go to Dinner all together. The Duke *de Beauvillier* attends them when they eat in private, which is every Evening and Fast-Day ; but when they eat in Publick, they are waited on by the Steward of the Household, and in Form. They rise from Table, a Quarter before One, three Quarters being the Allowance for dining Time : Each Prince then retires to his own
Apartment.

190 *An Account of the Education*

Apartment, with his Sub-Governors and Gentlemen, and there they write, dance and draw, till Two a Clock.

THEY then play at Tables, Chess or Cards, with their Sub-Governor and Gentlemen-Ushers, for three Quarters of an Hour; after which, they go to their Book, if it's Summer, three Quarters after Two being too hot for walking; but in Winter they then take their Walk, because 'tis Night before Five: So that from *September*, their Walking begins a Quarter before Three, till Five, and their Study lasts till Seven; and from *May*, their Study commences three Quarters after Two, till Five; and then they take their Walk till Seven. At Seven they have a Lecture read to them, on some diverting Subject; this continues three Quarters of an Hour, till Supper-Time. About Eight they sit down to Supper, from whence they go to their several Apartments, where they play at Cards, Chess, Billiards, &c.

AT Nine, or a Quarter after, according as they have behav'd, they go to Bed, and sometimes sooner, by way of Punishment.

THEY take their Walk all three together, at leastwise when they have not made

of the Dukes of Burgundy, &c. 191

a *faux pas*, for in that Case they are separated, and he that has misbehav'd, stays at Home, to his very great Mortification.

THEY never go abroad, either on Foot or Horseback, without three or four young Noblemen in Company; but at all other Times, they have only their own Domesticks about them; and neither Pages, nor any young Gentlemen are permitted to come near them.

THEY are never suffer'd to whisper to each other, nor are any of the young Gentry, who walk or ride in their Company, permitted to whisper to them; and of all their Domesticks, only the Sub-Governors, Gentlemen-Ushers, first Valet de Chambre, and upper and under Preceptor, and their Confessor, when he is present, are allow'd to whisper to them, or speak in private: And if any thing remarkable happens, the Duke *de Beauvillier* is to be made acquainted with it.

IF either of the young Princes does any thing in Publick, which the Duke *de Beauvillier* may disapprove, in his Absence the Sub-Governor, or chief Domestick in waiting may whisper to him his Fault, and whenever it happens, that being in a private Manner told it, he does not take
care

192 *An Account of the Education*

care to behave as he should, he certainly meets with a proper Punishment. Those who have the Charge of the Princes Education, having their Authority dependent on the Duke *de Beauvillier*, and, consequently, no Power to act on their own Heads, the Duke is more exact and rigorous to inflict those Punishments, which the Sub-Governors have threatened, than those which the Duke himself has, when a small Fault has been committed in his own Presence.

WHEN a Fault is done privately, that is, in their own private Apartment, less Notice is taken, and the Transgression is much easier forgiven, than when done in publick.

WHEN the Princes go to *Fountainbleau*, 'tis reckon'd a Sort of Breaking-up-time: Not because they don't study as at other Times, at least once a Day, but because they go a hunting every Day, either with the King, or with the Dauphine; for which Reason they have less of their Book; the greatest Part of their Time being taken up in these Diversions.

NEITHER Festival Days nor Sundays, exempt them from their Study, they only hinder their Walk abroad, some of the
grand

of the Dukes of Burgundy, &c. 193

grand Festivals excepted ; the Service of the Church being then much longer, which happens but five or six Times a Year. The other Feast-Days and Sundays, they attend only at low Mass, as at other Times, going, besides, either to Vespers or Mattins.

FESTIVAL Days and Sundays, their Studies are upon religious Matters, as well as their Lecture at Evening.

THEIR Themes, for Example, are taken from Treatises of Piety, and they translate from the Bible, and the best *Latin* Fathers.

THEY learn *Latin* by Rote, and not by Grammar Rules, except the very first Rudiments ; and the Reason why this Method is to be preferr'd, is, because the painful, irksome Part is hereby remov'd, and their Studies render'd more pleasant and agreeable ; and this farther Benefit attends it, that they take as much Pleasure at their Book, as their other Diversions. It is true, the two eldest naturally take great Delight in Learning, and are already Masters of the *Latin* Tongue ; they write it with Ease, and elegantly, and make Fables and Dialogues, which they send to one another ; the Matter as well as the *Latin* being their
O own

194 *An Account of the Education*

own Composure. They translate *Latin* into *French*, and *French* into *Latin*. They are not suffer'd, to make Verses in either Language, because it is ridiculous for a Prince to pass for a Poet; but they translate Poetry, and by the Knowledge they have of the *Latin* Tongue, they distinguish their several Beauties. They have already translated *Virgil*, *Ovid* and *Horace*, and they are to construe all the rest.

THE Books they learn are different, as must be suppos'd, by reason of their different Ages; but bating that, their Capacities are near upon an Equality. Indeed, the Duke of *Burgundy*, as being the Heir Apparent, is instructed in some Things, which are not so absolutely useful to the other two.

THEY endeavour to instil into them, the greatest Aversion imaginable to Pedantry: The Archbishop of *Cambray*, their Preceptor, being perswaded, that a Prince had better be wholly ignorant of the *Belles Lettres*, than be a Pedant; because it is ridiculous in a Prince to be characterised for his more than ordinary Acquirements, in any one Science not essential to him as a King; there being only three Things absolutely necessary for him perfectly to understand, *viz.* History, Politicks, and the Command

Command of an Army. The greatest Care therefore is taken for their being well instructed in those three; in other Knowledge they don't desire they should excel.

It is likewise taught them, how contemptible a Figure that Prince makes, who passes for a Poet, a Grammarian, a Mathematician, a Painter, a Philosopher, a Musician, a Divine, or even a Scholar; none of these Titles being worthy his Character, for that they are enjoy'd in common by great Numbers, and sometimes by the most despicable of Mankind. But withal, it is requisite the Prince should be better acquainted with these several Arts and Sciences than any of his Courtiers are presum'd to be, and to have such a Share of Knowledge therein, as to be able to hold a Conversation with those who are esteemed Connoisseurs: But not to dive too deep into unprofitable Disquisitions, which waste much Time, too precious to be thus squander'd by those of his Rank; they are therefore taught the most beautiful, curious, and profitable Parts in the several Arts and Sciences.

THEY have learn'd perfectly, for Example, Geography, and the Use of the Sphere (I speak of the two eldest) also

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antient

196 *An Account of the Education*

antient and modern History, the Mythology of the Antients; they know something of Painting, Carving, Architecture, Fortification and Anatomy, and they are beginning to study the Law, not as it is taught in the Schools; they will only read over some good Treatise of the Law, which is carefully to be explained.

THEY are to be instructed, as far as is proper, in antient and modern Philosophy, and the Mathematicks, for the two or three succeeding Years, whilst they learn their Exercises. But the Duke of *Burgundy* is not to spend so much Time as his two Brothers in these Sort of Studies, nor be so thoroughly acquainted with them, lest his Knowledge therein should make him too particular, and take up that Time which may be employ'd much better, and more *a Propos*.

THEY have therefore begun to teach or explain to him Politicks and Trade, not by laying down general and idle Rules, as is the Method of the Schools, but by reading such Books to him, as treat on these Subjects, wrote in different Countries, and by the ablest Statesmen, and making proper Remarks and suitable Reflections thereupon.

FOR

of the Dukes of Burgundy, &c. 197

FOR this Purpose, one of the ablest Men of the Age, is composing for the Use of this Prince, but what will not be made publick ; a Compendium, in Chronological Tables, of all that has passed in *Europe* since the Destruction of the *Roman* Empire, which will explain the Origin of the several *European* Nations now in Being, the Changes and Revolutions of Kingdoms, their Wars and Acquisitions, their Losses, the Nature of their Commerce, the Names and Characters of all the Princes our Neighbours, their Interests, their Maxims, and the Alterations made in their Politicks ; the whole brought down, and treated more largely, the nearer to our own Times : And what will render this Work infinitely curious and profitable, is, that being composed for the sole Use of the Prince, and by the Direction of the Duke of *Beauvillier*, who is a Minister of State, it will contain all the Treaties made by the several States of *Europe* ; the Breach of Treaties, the Causes and Successes of all the Wars, the Misfortunes attending them, what might have been done to prevent them, setting to open View the Letters wrote by Princes or their Prime Ministers, which discover the secret Springs of Action, and their own private Ends and Designs, which they have followed, contrary to the Good of the State, as also private

198 *An Account of the Education*

Instructions left by Princes to their Children : As, in the Account of *Spain*, for Example, the Instructions of *Charles Vth*, and those of *Philip IId*, *IIId*, and *IVth*. In a Word, it will contain all that's necessary the Duke of *Burgundy* should know of the Kingdom he is one Day to inherit, and of the Dominions and Territories of his Neighbours. The whole Truth being herein to be laid open without any Design, it is easy to be judged the great Benefit and Emolument he will receive from this Undertaking.

SOMETIMES they hold an Argument upon these Matters, in which the Prince is to bear his Part; in such like Conversations they canvass the false Steps taken by Kings and Ministers, and the Duke of *Burgundy* is to raise his Objections likewise; thus they dispute the Matter *Pro* and *Con*, and in the End of the Debate the Prince delivers his Sentiments before the rest. He is also to remark their Faults in Government, what has caused them, and the Characters of the Princes, who have committed them. They endeavour to instil into him the greatest Aversion to the false Maxims of the modern Politicks of *Machiavel* and others, and make him sensible that Truth and Justice ought to be the Foundation of all our Actions, to which End they produce a thousand Examples of Princes, who have been ruined by follow-

of the Dukes of Burgundy, &c. 199

following other Maxims, which they mistook for good and true ones.

THAT he may the better know the Characters of the Princes, who have from Time to Time reign'd in *Europe*, they make him compose Dialogues of the Dead, in which he is to bring the contemporary Kings upon the Stage, where they are to recount the real Causes of all their Actings, and represent in the most lively Colours all their Defaults, and discover, without any Fear, the true Motives which induc'd them to act as they did. Here, likewise, the lively Portraits of their Ministers are faithfully drawn, their real Designs unmask'd; in short, nothing is omitted which may contribute to an exact and perfect Knowledge of antient and modern History; and the proper Reflections made upon the reading these Dialogues, serve to inform the Prince's good Genius and Judgment, and inspire into him those true Maxims by which he ought to govern, and a great Love for sincere and solid Virtue, with a just Abhorrence of every thing that bears the Semblance of Vice.

IT is during the four Hours Study, Morning and Evening, and sometimes at his leisure Hours, that the Prince is employ'd in these useful Studies; Care being taken to render them more agreeable by their great

200 *An Account of the Education*

Variety; he is most delighted when intent upon them, and his *Latin* takes up but a small Part of his Time, not more than an Hour and Half in each Day.

THEY never let him get any thing by heart, especially if he has no mind to it, because it will take up a great deal of his Time; and the Prince, besides, has the Happiness of having so good a Memory, that it is as difficult for him to forget any thing he has learn'd, as it is for others to retain it. And I must not omit to mention one Thing very remarkable, that his Head contains so exact a Series of Chronology, that it may serve as Chronological Tables for the Use of the whole Family.

WHENEVER his Domesticks dispute upon any Point of History, any antient Fable, any Painting or Piece of Tapestry Work, which may want explaining, or any thing else, with which he has been once made acquainted, they apply to him for their Information, and his Knowledge in these Matters is always more infallible than that of his Teachers.

THE Princes learn no other dead Language besides the *Latin* Tongue, which they perfectly understand; they are not required

quired to speak it readily, only to write it elegantly and in Purity.

IN the Morning they make Themes, and in the Evening they translate.

As for the living Languages, they don't much desire they should learn them, because, as they are never to travel, all, who come to Court, speak either *French* or *Latin*; nevertheless, they are to be taught a little *Italian* and *Spanish*, but not till they have finish'd their *Latin*, lest their great Affinity to the latter, should any Way corrupt their *Latin* Stile.

THEY are not to learn to play on any Musical Instrument, for fear it should engross too much of their Time, and render them too particular: At present they only learn to Dance, to Write, to Draw; but in a little while they are to be taught Mathematics, Fencing, Vaulting; and in a Year, or Year and Half, the two eldest are to learn to ride the great Horse, and what is taught in the Manage.

THE Duke *de Beauvillier* has never offer'd to whip or give the Ferula to any of the young Princes, judging these Sorts of Punishments to be by no Means proper for
Children

202 *An Account of the Education*

Children of their Rank. On the contrary, he studies to make them love him ; in order to do them the greater Service, he treats them with the utmost Lenity. There are, however, several Sorts of Punishments which he inflicts as Occasion requires.

ONE Thing, I think, is worthy to be observ'd, that they are never punish'd for their Books, because they always go to them with Pleasure ; Care being taken to make their Study-Time as agreeable to them as that imploy'd in their other Diversions.

WHENEVER they are granted a Holy-Day, they apply themselves but once that Day to their Studies, and then they hunt, that being the Diversion which pleases them best. It is then also they dine after a more sumptuous Manner.

I HAVE said nothing in this Treatise concerning their religious Education : I think the Method here taken is properly educating them in a Christian-like Manner ; and it is thought much better, in order to make them good Christians, to inspire into them virtuous Principles, and remove out of their Sight whatsoever may give ill Example, than to put them to practise external Mortifications

tifications and outward Devotions, which commonly produces no better Effect in those Children, who are burthened with performing these religious Ceremonies, than to give them, during their whole Lives after, an Aversion, and sometimes even the utmost Abhorrence to all real Piety. And it may be said without Flattery, because it is a Thing well known to all the World, that never Princes received a more Christian-like Education.



T H E



T H E
O P I N I O N
O F
Roger Ascham, Esq;

Concerning Double TRANSLATIONS.



PLINIUS SECUNDUS,
a wise Senator of great Ex-
perience, excellently learned
himself, a liberal Patron of
learned Men, and the purest
Writer, in my Opinion, of
all his Age, (I except not
Suetonius, his two School-Masters *Quintilian*
and *Tacitus*, nor yet his most excellent
learned Uncle, the elder *Plinius*) doth ex-
press, in an Epistle to his Friend *Fuscus*,
many good Ways for Order in Study; but
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he beginneth with Translation, and preferreth that before all the rest.

BUT a better and nearer Example herein may be, our most noble Queen *Elizabeth*, who never took yet *Greek* nor *Latin* Grammar in her Hand, after the first declining of a Noun and a Verb; but only by this double translating of *Demosthenes* and *Isocrates* daily, without missing every Forenoon, and likewise some Part of *Tully* every Afternoon, for the Space of a Year or two, hath attained to such a perfect Understanding in both the Tongues, and to such a ready Utterance of the *Latin*, and that with such a Judgment, as there be few in Number in both the Universities or elsewhere in *England*, that be in both Tongues comparable with her Majesty. And to conclude in a short Room the Commodities of double Translation; surely the Mind, by daily marking, first, the Cause and Matter; then the Words and Phrases; next, the Order and Composition; after the Reason and Arguments; then, the Forms and Figures of both the Tongues; lastly, the Measure and Compass of every Sentence, must needs, by little and little, draw unto it the like Shape of Eloquence, as the Author doth use, which is read. And thus much for double Translation.

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L E T T E R
FROM THE
Marchioness de LAMBERT
To her S o n.



S I desire nothing so much as to see you perfectly a complete Gentleman, let us see what are his Duties, that you may know your Obligations. I instruct myself by these Reflections ; perhaps, I shall one Day be so happy as to change my Precepts into Examples. Those who exhort others should go first themselves in the Way. An Ambassador

The Marchioness de Lambert's, &c. 207

bassador of *Perfia* asked the Wife of *Leontidas*, Why they honoured Women so much in *Lacedemonia*? It is because, said she, they alone know how to make Men. A *Greek Lady* shewed her Jewels to *Phocion's* Mother, and asked to see hers: She shewed her her Children, and said to her, These are my Dress and Ornaments; I hope one Day they will be all my Glory. But let us return to the Duties incumbent on Men.

THE Order of which, is to know how to live with Superiors, Equals, Inferiors, and oneself; with Superiors, to know how to please without Meanness; to shew Esteem and Amity to Equals; not to make Inferiors feel the Weight of Superiority; and to preserve a due Dignity with oneself.

ABOVE all Duties is the Worship we owe the Supreme Being. Religion is a Commerce establish'd between God and Men; by the Graces of God to Men, and by the Worship of Men to God. Elevated Souls have Sentiments and a particular Worship far unlike that of the Vulgar. All proceeds from the Heart, and goes to God.

MORAL

MORAL Virtues are in Danger in Entertainments. I do not require of you a Piety full of Weaknesses and Superstitions; I only require that the Love of Order should make you submit to God all what you know and think; that the same Love of Order govern all your Actions: It will give you Justice, and Justice assuredly brings along with her every Virtue.

THE greatest Part of young People now-a-days, fancy they distinguish themselves by assuming an Air of Libertinism, which lessens them, however, extreamly in the Eyes of reasonable Persons. It is an Air which no Ways proves the Superiority of the Mind, but the irregular Sallies of the Heart. People never attack Religion when they find it not their Interest to attack it. Nothing is more happy than to have the Mind thoroughly persuaded of it, and the Heart sensibly penetrated with it. This is at all Times good; even they who are not so happy as to believe as they ought, submit themselves, however, to the establish'd Religion. They know very well that what they call Prejudice, is of high Station in the World, and must be respected.

LIBER-

LIBERTINISM of the Mind, and Licentiousness in Manners, ought to be banished the Reign we live in. The Manners of the Sovereign bear Sway, they enact what he does, and forbid that which he does not. The Faults of Princes double, and their Virtues receive new Birth by Imitation. Should the Hearts of Courtiers be never so corrupted, there reigns always at Court such blameless Demeanour as quite covers Vice. We are happy in being born in an Age, wherein Purity of Manners, and Respect for Religion, are necessary to please the Prince.

I COULD, my Son, put myself among the Objects of your *Devoirs*, but I would have all proceed from your Heart. Consider attentively the Condition wherein your Father left me: I sacrificed all my Estate to his Fortune; I lost all at his Death, I saw myself alone and without Support; I had no Friends but his; I found few People knew how to be Friends to the Dead, and my Enemies were in my own Family. I had a Law Suit to maintain against powerful Adversaries, which determined my Fortune: I had nothing on my Side but Justice and my own Courage: I gain'd it without running in Debt, and without doing any thing that was little. In short, out of

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210 *The Marchioness de Lambert's*

my wretched Fortune, I made what possibly was to be made of it. As soon as it began to be better, yours employ'd my Thoughts. Give me in your Love, that which I gave you in my little Fortune: I will have no forced Respect, nothing but what comes from your Heart shall content me: Let your Sentiments come to me without being led by your Interests. In short, take care of your Honour, and I'll take care of the rest.

You know how to behave yourself in relation to your Superiors. There remains only now, the Knowledge of the Precepts of such Duties as regard the Prince. You are of a Family which has ever sacrificed to him their All. In respect to those on whom you depend, the chief Merit is to please. In Subaltern Employments you do not support yourself, but by being agreeable: Masters are like Mistresses; what Service soever you have done them, they cease to love you as soon as you cease to please them.

THERE are several Sorts of Greatness which demand several Sorts of Homage. There is real Greatness, personal, and that of Institution. We owe Respect to Persons of elevated Dignity, but this is only an exterior Respect. We owe an Esteem, and

a Respect of Sentiment to Merit. When Fortune, joined with Virtue, hath placed a Man in an elevated Station, it is a double Empire which exacts a double Submission. But the Glitter of Greatness must not dazzle you and cast you into Illusion. There are low and groveling Souls that are always prostrate before Greatness: We must separate the Man from Dignity, and see what he is when he is despoiled of it.

THERE is another Greatness very different from that which results from Authority. It is neither Birth nor Riches which distinguish Men; real and true Superiority amongst them is Merit. The Title of an honest Man is far above all the Titles of Fortune.

IN Subaltern Employments, wherein we are dependent, we must make our Court to Ministers; but it must be done with Dignity. I shall never give Lessons of doing any Thing mean and little; your Services ought to speak for you, and not ill-placed Submissions. Persons of Merit, who are attached to Ministers, do them Honour: Slaves, who servilely follow them, render them little. Nothing is more agreeable than to be a Friend of Persons in high Place; but you never arrive at that but through a Desire to please. Let your Ac-

212 *The Marchioness de Lambert's*

quaintance be with Persons above you. By this you will accustom yourself to respectful and polite Comportment. With our Equals we neglect ourselves, the Mind slumbers. I do not know whether one may hope for such Things as Friends at Court.

As for Persons eminent in Dignity, their Station dispenses with them from a great many Duties, and hides a great many Faults.

IT is good to approach Men, to see them undisguised, and with their every Day's Merit. Afar off the Minions of Fortune impose upon us. Distance places them in that Point of Prospective which is favourable to them, Renown exaggerates their Merit, Flattery makes them Gods; approach them, you will find them no more than Men. What People do we find at Court !

To disabuse ourselves in respect of Greatness, we must look upon it very near. You will soon cease to fear or desire it.

LET not the Faults of great Men corrupt you, but let them redress your own. Let the bad Use they make of Wealth, teach you to despise Riches, and regulate your
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your Conduct. Virtue does not guide their Expences. Why, in the infinite Number of *Goûts* invented for soft Pleasures and Voluptuousness, never has yet one appeared for the Comfort of the Unhappy? Does not Humanity make us feel the Need of succouring our Fellow-Creatures? Persons of good Dispositions of Heart are more sensible of the Obligation of doing Good, the less they feel the other Necessities of Life. MARCUS AURELIUS thanked the Gods that he had always done good to his Friends without making them wait for it. The Happiness of Greatness is, when others find their Fortune in ours. I cannot, said that Prince, be affected with a Happiness which no one partakes of but myself. The most delicate Pleasure is to give Pleasure to another; but for all that, we must not set so high a Value on the Goods of Fortune: Riches never gave Virtue, but Virtue has often given Riches: And what Use also do great Men make of their Glory? They place it all in Pomp and outward Shew. Their Dignity grows heavy and weighs down others. In the mean while true Greatness is humane; it suffers itself to be approached, it even descends to you. Those who possess it are easy, and make others so. Their Elevation does not cost them one Virtue; and the Nobleness of their Sentiments hath, as

214 *The Marchioness de Lambert's*

it were, prepared them for it, and used them to it. They are no Strangers there-to.

TITLES and Honours are not Bonds to unite us to Men, or attract them to us; if we do not add to them Merit and Goodness, we easily miss of them. We endeavour to acquit ourselves of a Homage we are forced to pay their Rank; and in their Absence give ourselves the Liberty to judge and condemn them. If through Envy we desire to diminish their good Qualities, we must oppose such Sentiments, and do Justice to their Merit. We often fancy it only tends to the Men, whereas it is their Places which are its Object. Never any who filled them, have been so happy as to please every one; and the World never did them Justice, but after they quitted them. Envy against her own Will pays Homage to Greatness, though she seems to despise it; for to envy Places is to honour them. Let us not condemn through Chagrin and ill Humour agreeable Situations, which have no other Fault than because we are not in them. Let us proceed now to the Duties of Society.

MEN have found that it was necessary and agreeable to unite themselves for the Common Good; they have made Laws to repress

reprefs the Bad ; they have agreed amongst themselves upon the Duties of Society, and have fixed the Idea of Glory to the Practice of those Duties. The most honest Man is he who observes them with the greatest Exactness ; we multiply them in Proportion as Men are more delicate and honourable.

VIR TUE holds them together, and is a Kind of Alliance between them ; and it is the Union of Virtues which makes extraordinary Men.

AFTER having prescribed such Duties as were necessary to their common Security, they sought how to make their Commerce agreeable ; they establish'd Rules of Civility, and how to live.

To Persons well born there are no Precepts to be given against certain Faults ; there are some Vices which are unknown to Gentlemen and Men of Honour.

PROBITY, Fidelity in keeping one's Word, Love of Truth ; I believe I need not instruct you in any of these. You know a Gentleman knows not what a Lie is. What Praises are there not given to those who love Truth ? That Man, say they, is like the Gods ; he does good, and

216 *The Marchioness de Lambert's*

speaks the Truth. We must not, however, speak always what we think, but we must always think what we speak. The true Use of Speech is to serve the Truth. When a Man has acquired the Reputation of *True*, we might swear upon his Word, it has all the Authority of Oaths; we bear to what he says, a Kind of religious Deference.

THE false Man in his Actions is no less an Opposer to the Love of Truth, than he that is false in his Words; honest People, or Men of Honour, are never false. What have they to conceal? They suffer not so much as the least Violence to make them shew themselves, being assured that soon or late true Merit sees the Day.

BE always assured your Faults will much sooner be pardoned, than the Affectation of dressing up yourself with those Virtues you have not. Falshood is the Imitation of Truth. The false Man makes Use of Discourse and Carriage; the true Man, Conduct. It is a long while since it has been said, that Hypocrisy is a Homage which Vice pays to Virtue.

BUT to please, it is not sufficient to have the principal Virtues; we must also have agreeable and engaging Qualities.
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When we aspire to a great Reputation, we are ever dependent on the Opinion of others. It is very difficult to rise to Honours by Services, if Friends and the Manner of doing them do not make them be taken notice of. I have already said, that in Subaltern Employments we cannot maintain our Ground without knowing how to please; as soon as we neglect that, we are very little esteemed. Nothing displeases so much as to discover too predominant a self-Love, to make People see we prefer ourselves to all Things as their Centre. We may displease very much with a great deal of Wit, when we apply it for no other End than to find out the Faults of other People, and expose them to open View. As for those who have no Wit, but at the Expence of others, they ought to reflect, that there is no Man's Life so pure, as to give him a Right to censure that of other Men.

RAILLERY, which makes a Part of the Amusements of Conversation, is a Thing very difficult to manage. They who have Occasion to speak ill, and love Raillery, have a Malignity sown in their Hearts. There is but one little Step to make from the mildest Raillery to Offence. False Friends very often abusing the Rights of Pleasantry, really wound you; but the
 Person

218 *The Marchioness de Lambert's*

Person whom you attack, has the sole Right to judge whether you do not over-act your Part, and exceed the Bounds of the *Pleasant*. The very Moment you wound him, he is no longer barely rallied, but actually offended. The Object of Rail-ery ought to fall on little Defects, at which the Person concern'd may be di-verted and pleased himself. Delicate Rail-ery is a Composition of Praise and Re-proof; it only touches upon little Faults, that it may the better dwell on the Detail of excellent Qualities. *Monsieur de la Roche-foucault*, says, That Terms of Dishonour offend less than Ridicule: I should think as he does, because it is not in the Power of any one to dishonour another: It is our own Conduct, and not other Peoples Discourse that do us Dishonour. The Causes of Dishonour are known and certain. Ridicule is purely arbitrary, it depends in the Manner that Objects present themselves, the Manner of perceiving and thinking. There are People who always look through the Perspective of Ridicule; it is not the Fault of the Objects, but the Fault of those who look at them. This is so true, that such Persons who would be ridiculed in some certain Companies, shall be admired in others where there is Wit and Merit.

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WE always please and displease by Humour ; cloudy and uneasy Humours which incline towards *Misanthropy*, displease very much. Humour is a Disposition with which the Soul receives the Impression of Objects. Mild Humours are wounded at nothing, their Indulgence serves them and lends to others what they want.

THE greatest Part of Men imagine, that Humour cannot be wrought upon : They say, I am born so, and fancy this Excuse gives them the Right of Impunity. Such like Humours most certainly have the Gift to displease.

MEN owe you nothing but in Proportion as you please them. The Rules to please are to forget one's self, to bring others back to what concerns them, to make them content with themselves, to make them valued and respected, and allow them those Qualities which are contested with them ; they believe you give them that which the World does not yield them. It is in some Sort to create their Merit when you heighten it in their Ideas, and in those of others : It must not be, however, carried on as far as Flattery.

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NOTHING pleases so much as sensible People who seek to unite themselves to others. Act in such Sort that your Comportment may offer Friendship and demand it; you cannot know how to be an amiable Person, but you must know how to be a Friend, and what Amity is. It is what corrects the Vices of Societies; it makes fierce Humours sweet and mild; it humbles the vain Glorious, and reduces them to their proper Station. All the Duties of an honest Man, or Man of Honour, are circumscribed by the Duties of a Friend. Amidst the Tumult of the World, my Son, have some Friend, to make the Words of Truth flow into your Soul. Be docile to the Advice of your Friends; the Sight of their own Faults costs those nothing, who find in themselves wherewith to amend them.

Do not think you have done enough, as soon as you find you can do better: No one suffers Reprehension more mildly than he who most deserves Respect and Praise. If you are so happy as to have found a virtuous and faithful Friend, you have found a Treasure: His Reputation warrants yours; he will answer for you to yourself; he will sweeten your Pains, double your Pleasures. But to merit a Friend,

Friend, you must know how to be one: Every Body complains that there is no such Things as Friends; and yet scarce any one gives himself the Trouble to carry such Dispositions, as are necessary to make and preserve them. Young People have Companions, very rarely Friends: Pleasures unite them, and Pleasures are not Tyes worthy of Friendship.

BUT I do not pretend to make a Dissertation, I touch lightly on the Duties of civil Life; I send you back to your own Heart, which requires a Friend, and will make you feel the Necessity of having one. I leave it to your delicate Taste to instruct yourself in the Duties of Friendship.

IF you will be perfectly a Man of Honour, think of regulating the Love of yourself, and giving it a proper Object.

TRUE Honour or Honesty consists in despoiling ourselves of our own Rights, and respecting those of others. If you desire to be the only happy Man, you will never be so: Have you a Mind every one should be happy along with you, they will all assist you.

ALL Vices favour self-Love, and all Virtues agree to fight against it; Valour exposes

222 *The Marchioness de Lambert's*

poses it; Modesty humbles it; Generosity dissolves it; Moderation discontents it; and Zeal of the Publick Good sacrifices it. Self-Love is preferring one's self to others: We distinguish two Sorts of Self-Love; one natural, lawful and regulated by Justice and Reason, the other vicious and corrupted. Our chief Object is ourselves, and we return not to Justice but by Reflection. We do not know how to love ourselves, we love ourselves too much, or we love ourselves very ill: To love ourselves as we ought, is to love Virtue; to love Vice, is to love ourself with a Love ill understood and blind.

WE have seen sometimes Persons rise by bad Ways, but it lasts not long, they destroy themselves by the same Means, and with the same Principle that raised them. If you would be securely happy, you must be so with Innocence; there is no Empire certain and durable, but that of Virtue.

T H E R E are amiable Characters, which have a natural and delicate Agreement with Virtue. For those to whom Nature has not made that happy Present, they have nothing else to do but to see with good Eyes, and to know their true Interest to

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correct an evil Inclination: Thus you see how the Mind rectifies the Heart.

THE Love of Esteem is also the Soul of Society, it unites us to each other; I stand in need of your Approbation; you have Occasion of mine. In retiring from Men, we retire from Virtues that are necessary to Society; for when we are alone, we neglect ourselves; Company forces us to observe what we do.

POLITENESS is a Quality most necessary to Commerce, which sets at work external Manners, which at the Bottom, ascertain nothing. Politeness is an Imitation of Honesty or true Honour, which shews a Man without, what he ought to be within: It shews itself in every Thing, in one's Air, Language, Actions. There is a Politeness of the Mind, and a Politeness of Manner; that of the Mind, consists in saying fine and delicate Things; and that of the Manner, to say Things pleasing and with an agreeable Turn. I do not comprehend Politeness in that Commerce of Civility and Compliments which Use and Custom have establish'd; we speak them without Thought, and receive them without Acknowledgment: We surfeit in this Kind of Commerce, and nauseate them by Experience. Politeness is a Desire to please
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224 *The Marchioness de Lambert's*

those Persons with whom we are obliged to live, and make, in some Sort, every Body contented with us: Our Superiors with our Respects, our Equals with our Esteem, and our Inferiors with our Goodness. In short, it consists in the Attention of pleasing, and saying to every one what is suitable to them; it sets a Value upon their good Qualities, and makes them see that it acknowledges their Superiority: When you have exalted them, they will set you off in your Turn; they will give you the Place you would yield to them; it is the Interest of their Self-Love. The Way to please, is not to make People sensible of our Superiority, it is to conceal it. The greatest Part of the World require only the Manner of pleasing; if you have it not, your good Qualities must be as great again; you must have a great deal of Merit to pierce through a gross Manner: You must not discover too much Attention for yourself; a polite Person has never any Time to make himself the Object of his own Discourse.

Y o u know what Sort of Politeness is necessary with Women. At present it seems as if young People had sworn to be without it: This favours of a neglected Education; nothing is more shameful than to be willingly gross and rude. But it is all
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in vain, they never will be able to take from the Sex, the Glory of having formed the most honourable Personages of past Ages. It is to them we owe the Sweetness of Manners, and that fine Delicacy of Sentiments, the Gallantry of Wit and Deportment. It is true, outward Gallantry is at present banish'd the World; Customs have altered, and every Body has lost by it: The Women, the Desire to please, which is the Source of all their Charms; and Men, that sweet, agreeable Behaviour, and delicate Politeness, which is no where acquired but in their Conversation. Most Men neither believe their Duty, Probity nor Fidelity; it looks as if they had Permission to betray them without interesting their own Honour. Whoever would penetrate this Conduct, would find it very shameful; the Men are faithful to their own Sex, because they fear one another, and know how to do themselves Justice; but they fail of this in Respect of the Women with Impunity and without Remorse. The Probity then of the Men is only forced, it is rather the Effect of Fear, than the Love of Justice. Thus by examining closely those who make a Profession of Gallantry, we shall find them very often dishonourable and dishonest Wretches: They contract bad Habits, their Morals are corrupted, the Love of Truth weakened; they are used to neglect their

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226 *The Marchioness de Lambert's*

Word and Oaths, What Dealing is this ! The least Evil you do, is to force Women from their Duty, dishonour some, and make others despair ; and often a certain Misery is all the Recompence of a sincere and constant Attach. The Men have no Right so much to blame Women ; it is through them they lose their Innocence. Were it not for some Women destined to Vice from their Birth, the others would live constantly in their Duty, were not great Care and Diligence employed to put them out of their Way. But, in short, it highly concerns them to stand upon their Guard. You know it is not permitted to dishonour them, if they have been so weak as to trust you with their Honour ; it is a Trust which ought not to be abus'd ; you ought to do it for their Sakes, if you have Reason to be glad : You ought to do it for your own, if you have Reason to complain. You know, moreover, that by the Laws of Honour we should fight with equal Weapons : You ought not then to do any Act of Dishonour to a Woman on Account of her Love, since she can never do any one in Respect of yours. I must also put you in Mind that you must never by any Means incur their Hatred ; it is lively and implacable. There are some Offences which they never pardon, and we hazard a great deal more than we are aware of,

of, by wounding their Honour. The less Noise their Resentment makes, the more terrible it is, it grows the more enraged by being restrained. Never embroil yourself with a Sex which knows how to hate and be revenged. Otherwise Women are the Reputation of Men, as Men are that of the Women.

It is as rare a Thing to manage Praises, and thence bestow them agreeably, and with Justice.

THE *Misanthrope*, or Man-hater, knows not how to praise; his Discernment is corrupted by his Humour. The Flatterer, by praising too much, discredits himself, and honours no Body. The Vain-glorious bestows Praises with Views of receiving them; he discovers too much that he has not Sentiments productive of real Praise. Little Souls admire every Thing, because they know not the Value of Things; they are not capable where to place Esteem or Contempt: The envious Person praises no Body, for fear of making himself Equals. An honest Man praises *a Propos*; he takes greater Pleasure to do Justice, than to encrease his own Reputation by lessening that of other Men. Persons of Delicacy and Attention perceive all these Differences.

IF you would have your Praises profitable, let them turn at what regards others, not yourself; you must know how to live with Competitors, nothing is more common than to desire to raise ourselves above them, or seek to ruin them. But there is a much more noble Conduct; it is never to attack them, but think always to surpass them in Merit. It is fine to yield them the Place you believe their Due.

THE Man of Honour, or honest Man, had rather be wanting to his own Fortune than Justice. Dispute Glory with your own self, and strive to acquire such Virtues as may heighten those you already have.

YOU must also be very reserved and cautious on the Point of Revenge: It is very often useful to make one's self feared, but almost always dangerous to make use of Vengeance: Nothing discovers greater Weakness, than to do all the Evil we can. The best Way of revenging an Injury, is not to imitate him who has done it us: It is a Sight worthy an honest Man, to oppose Patience to Passion, and Moderation to Injustice. A bridled Hatred places you above those you hate. Do not justify your Enemies; do nothing that may absolve them; they do us less Hurt than our Faults. Little Souls

Souls are cruel : Great Men are full of Clemency. *Cæsar* said, that the sweetest Fruit of his Conquests was to give Life to those who had attempted his. Nothing is more glorious, more delicious than this Sort of Revenge ; it is the only one Men of Honour allow themselves. As soon as your Enemies repent, and submit, you lose all Right of Revenge.

THE greatest Part of Mankind, in Conversation, make use of nothing but the Weaknesses subservient to Society. Men of Honour are united by Virtue, the common Sort by Pleasures, and Villains by Crimes.

THE Table and Play have their Excesses and Dangers : Love has his. We do not always play with Beauty ; she sometimes commands very imperiously. Nothing is more shameful than in Wine to bury Reason, which ought to be the Guide of Man. To give ourselves up to Voluptuousness, is to degrade ourselves : The surest Way we can take, is not to make ourselves familiar with it : The Soul of a voluptuous Man seems to be a Burthen to him. As for Play, it is the Overthrow of all Decency and good Breeding : There the Prince forgets his Dignity, and a Woman her Modesty. High Play comprehends all

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230 *The Marchioness de Lambert's*

the Faults of Society. At certain Hours the Word is given to ruin ourselves, and hate one another ; it puts Probity to its greatest Proof: Few People have preserv'd its Purity in Play.

THE most necessary Disposition to taste Pleasures, is to know how to leave them. Voluptuousness is a Stranger to reasonable Persons. Remember that after the greatest Pleasures, we expect either an Uneasiness to disturb their Continuance, or something highly disagreeable to put a Period to them.

WISDOM makes use of the Love of Glory to defend herself from the mean Condition Voluptuousness throws her Votaries into: But we must value her early to keep ourselves from the Attacks of the Passions: In the Beginning they obey her, and at last she commands them: They are much more easy to conquer than satisfy,

DEFEND yourself from Envy, it is the meanest and most shameful Passion in the World ; it is always disallowed. Envy is the Shadow of Honour, as Honour is the Shadow of Virtue. The greatest Sign that a Man is born with great Qualities, is, to be without Envy.

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A MAN of Quality cannot be amiable without Liberality: The covetous Man has a Right to displease; he has in him an Obstacle to all Virtue; he has neither Justice nor Humanity: The Moment we abandon ourselves to Avarice, we renounce Honour. It has been said, that there have been illustrious Villains, but never illustrious Misers,

THOUGH Liberality be a Gift of Nature, yet if we have Dispositions to the opposite Vice, we may correct them by Judgment and Reflection. The Miser enjoys nothing. It has been said, that Money is a good Servant, but a bad Master; it is only good but by the Use we know how to make of it. The Miser is more tormented than the poor Man. The Love of Riches is the Beginning of all Vices, as Disinterestedness is the Principle of all Virtues. Riches must find a great deal of Difficulty to be esteem'd in the Order of good Things, to merit the chief Rank, though they are the chief Object of the Desires of the greatest Part of Mankind. However, Virtue, Honour, and great Reputation, are far above the Presents of Fortune.

THE most sensible Pleasure to Men of Honour is, to do good, and comfort the Miserable. What Difference is there in having a little more Money, or to know how to part with it to please others, and to change it, for the Reputation of Bounty and Generosity! It is a Sacrifice you make to your own Honour; take the Fund of your Liberality upon yourself: It is an excellent Frugality to raise you, and make yourself well spoken of.

A GREAT Reputation is a great Treasure. It must not be imagined that it is only in great Fortunes we can do good; every one can do it in their own Sphere with regard to themselves and others. Imprint these Sentiments in your Heart, you will find wherewith to satisfy them: Occasions offer themselves to you, they spring up before your Eyes; and there are but too many unhappy People to solicit your Attention.

LIBERALITY characterises itself by the Manner of bestowing it. The Liberal double the Merit of the Gift by Sentiments; the Miser spoils it by Regret: Liberality never ruin'd any one. It is not Avarice that raises Families; they support themselves by Justice, Moderation and good Faith.

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LIBERALITY is one of the Duties of a great Birth: When you do good, you only pay a Debt; but Prudence must be your Rule. The Principles of Prodigality are not shameful, but their Consequences are dangerous.

Few People know how to live with their Inferiours: The great Opinion we have of ourselves, makes us look upon that which is below us, as a different Species: These Sentiments are contrary to Humanity. If you would acquire a great Name, you must be accessible and affable. The Profession of Arms does not dispense with this. GERMANICUS was ador'd by his Soldiers: To know what they thought of him, he walked in the Camp at Night-time, he heard what they said in their little Repasts, where they gave themselves the Liberty to judge their General. He went (said *Tacitus*) to enjoy his Reputation and Glory.

WE should command by Example, and not Authority: Admiration forces Imitation much more than Command.

To live in the Height of Ease, and treat hard their Soldiery, is to be their Tyrant and not their General. Learn with
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234 *The Marchioness de Lambert's*

what Views Command was instituted, and after what Manner we should conduct ourselves therein. It is Virtue, the natural Respect we have for it, that makes Men consent to obey ; you are an Usurper of Authority, as soon as you cease to possess it on those Terms. In an Empire, where Reason should govern, every Thing should be equal ; and there should be no Distinction made to any thing but Virtue. Humanity suffers on account of the extreme Difference which Fortune makes between one Man and another ; it is Merit only which ought to separate you from the Vulgar, and not Dignity, or Pride. Regard not the Advantages of Rank and high Birth, but only as the Goods of Fortune which she lends you, and not as Distinctions inseparable from your Being, and making a Part of yourself : If your Blood exalts you above the People, think, nevertheless, what Analogy you bear with the Generality of Men.

K N O W that the chief Laws which you ought to obey, are those of Humanity : Remember you are a Man, and command Men. The Son of *Marcus Aurelius* having lost his Preceptor, the Courtiers took it ill that he wept for him. *Marcus Aurelius* said to them, Suffer my Son to be a Man before he is an Emperor.

FORGET always what you are the Moment Humanity requires it; but never forget that true Glory will have you always remember her. In short, if you are in Authority, use it only for the Good of others: Never let your Inferiors feel they are so, and live with them as you would have your Superiors live with you.

THE Generality of Men know not how to live with themselves; they think of nothing but flying from themselves and seeking their Happiness from without. You must, if possible, establish your Happiness within yourself, and there find an Equivalent of the Goods Fortune refuses you; you will be thereby the more free. But it must be a Principle of Reason which must recal you to yourself, and not separating from the Society of Men.

Y o u love Solitude, you are reproached for being particular: I do not condemn that *Goût*; but the Virtues of Society must not suffer. Retire within yourself, says *Antoninus*; practise often that Retreat of the Soul; you will thereby renew yourself. Let some Maxim re-animate your Reason, and fortify your Principles. Retirement puts you into the Conversation of good Authors. Men of Ability do not heap
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236 *The Marchioness de Lambert's*

Knowledge upon Knowledge, but they make choice of the most useful. Let your Studies spread themselves all over your Morals, and the Profit of what you read turn into Virtue. Strive to penetrate the first Principles of Things, and suffer not yourself too servilely to follow the Opinions of the Vulgar.

I SHALL advise you, my Son, to attend much more to the cultivating your Heart, than perfecting your Mind: This ought to be the Study of your whole Life. The true Greatness of Man is in the Heart: You must raise it, if you aspire to great Things, and even dare to think yourself worthy of them. It is as honest to be glorious with ourselves, as it is ridiculous to be so with other People.

HAVE ever such Thoughts and Sentiments as are worthy yourself. Virtue exalts the Condition of Man, and Vice degrades it. If we were so unhappy as not to have an upright Heart, we should for our own Interest redress it; we are not estimable but on the Account of our Heart, and we are not happy but by it, since our Happiness entirely depends on our Manner of thinking.

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IF your Sentiments tend only to frivolous Passions, you are the Sport of those vain Desires: They present you with Flowers; but distrust, says *Montaign*, the Treachery of Pleasures. We should only lend ourselves to Things that please us: The Moment we give ourselves to them, we lay the Foundation of Uneasiness and Regret.

MOST Men employ the first Part of their Life to make the Remainder miserable. You must not abandon Reason in your Pleasures, if you would find her in Sorrows. In short, guard well your Heart; it is the Source of Innocence and Happiness. It is not paying too dear for the Liberty of the Heart and Mind, to buy it by the Sacrifice of Pleasures, as said a Man of great Wit: Never hope then to make an Alliance of Voluptuousness with Glory; and the Charms of soft Ease with the Recompence of Virtue: But by abandoning Pleasures, you will elsewhere find wherewith to make you ample Amends: A great many Things will do it; Glory and Virtue have their Delights, they are the Pleasures of the Soul and Heart.

LEARN also to fear and respect yourself. The Foundation of Happiness is in
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238 *The Marchioness de Lambert's*

the Peace of the Soul, and the secret Witness of the Conscience. By the Word Conscience I understand the inward Sentiment of a delicate Honour, which assures you that you have nothing wherewith to reproach yourself. Once more, how happy is it to know how to live with one's self, to find ourselves again with Pleasure, to leave one's self with Regret ! The World then is less necessary to you. But take Care that this does not make you too much disgusted. You must not make this Retirement from Men too sensible ; they fly from you when you fly from them : You are neither of an Age nor Profession to abandon them. But when we know how to live with ourselves, and with the World ; these are two Pleasures which support us.

THE Sentiment of Glory may do a great deal to contribute to your Happiness and rising in the World : But it may also make you unhappy, and of very little Esteem, if you do not know how to govern it : It is the most lively and durable of all *Goûts*. The Love of Glory is the last Sentiment which leaves us ; but we must not confound it with Vanity.

VANITY seeks the Approbation of others, true Glory, the secret Testimony of the Conscience. Strive to satisfy the Sentiment

ment of Glory which is in you ; make yourself sure of this inward Testimony : Your Tribunal is within yourself, Why then do you seek it elsewhere ? You can always be a Judge of your own Worth.

LET others dispute your good Qualities, or they will not know you ; be comforted herein : The Question is not so much to appear an honest Man, as it is to be so. They who are not solicitous for the Approbation of others, but only of that which makes one merit it, acquire both.

THE Idea of Honour contains three Things : The Sentiment of our Worth ; the Love of our Duty ; and the Desire of being esteemed : This is what true Glory inspires, and what we may know it by.

WHAT Relation is there between the Grandeur of Men, and the Littleness of those Things in which they glory themselves ? Nothing is so ill match'd as his Dignity, and the Vanity he draws from an Infinity of frivolous Things. A Glory so ill founded is a Sign of a great Scarcity of Merit.

PERSONS of true Greatness are not subject to the Dazzlings of vain Glory.

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Y O U must, if possible, my Son, be contented with your Condition ; nothing is more rare, and more worthy of Esteem, than to find People who are so. It is our own Fault : There is no Condition so bad, but has its good Side ; every State has its Point of Prospect. We must put ourselves in it, it is not the Fault of the Situation, but our own. We have much greater Reason to complain of our Humour than our Fortune. We impute to Events, those Faults which proceed only from our own Uneasiness and Discontent ; the Evil is in us, let us not look for it elsewhere. By sweetening our Humour, we very often change our Fortune. It is much more easy for us to fit ourselves to Things, than to fit them to us. Very often too intense an Application to look for the Remedy, inflames the Evil ; and the Imagination of keeping Intelligence with the Affliction, serves to fortify and confirm it. A sedulous Attention to Misfortunes reveals and presents them afresh to the Soul. An unprofitable Resistance retards the Habit it would contract with its Condition.

W E must give Way to Misfortunes, and remit them to Time and Patience ; it is that alone can render them easy.

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IF you will do yourself Justice, you will be contented with your Situation. I dare say, after the Loss you have sustain'd, that had you had another Mother, you would have grieved much more. Be attentive to the Welfare of the State you are in, and you will be less sensible of its Troubles: A wise Man of equal Condition, has more Good, and less Evil. You must account no State without its Troubles; it is the Condition of human Life; nothing is pure, every thing mix'd. To pretend to unalterable Happiness, is to desire to be free from the common Law of Things. They who appear to you the most happy, if you could but see their Heart or Fortune, will no Ways appear to be so: The most elevated are oftentimes the most unhappy. We are always agitated with great Employments, and vulgar Maxims; it is Reason only which frees the Soul from Care, and not Places. If you are wise, Fortune can neither encrease nor diminish your Happiness.

JUDGE by yourself, and not by the Opinion of others. Misfortunes and Disorders come from false Judgments; false Judgments, from Sentiments; and Sentiments, from the Conversations we have with Men: You return from them always

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242 *The Marchioness de Lambert's*

more imperfect. To weaken the Impression they make upon you, moderate your Desires and your *Chagrins*, think that Time takes away your Troubles, as well as your Pleasures; that every Instant, as young as you are, carries away with it a Part of yourself; that all Things roll continually into the Abyss of what is past, whence they never return. All that is greater than you are, finds no better Treatment than yourself. Those Honours, Dignities, and Preferences establish'd amongst Men, are mere Shows, and Ceremonies, void of Reality; do not fancy they are Qualities inseparable from their Being.

Y o u see how you ought to look upon what is above you. But let us not lose the Sight of an infinite Number of unhappy People, who are below us: You owe to nothing but Accident, the extreme Difference there is between them and you: But Pride and the high Opinion we have of ourselves, makes us look upon it as a Good due to the State we are in; and as a Robbery, what we have not. Nothing is more unjust.

E N J O Y, my Son, the Advantages of your Condition, but suffer calmly its Troubles; remember that wherever there are Men, there are those who are unhappy:

LETTER to her SON. 243

Have, if possible, such an Extent of Soul, as may make you look upon all Accidents as foreseen and known. Remember, in short, that Happiness depends upon Manners and Conduct; but the Height of Felicity, is to seek it in Innocence; we never fail of finding it there.



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Towards an
Universal *and* Rational
G R A M M A R.



GRAMMAR is a Word borrow'd from the *Greek*, which in *English* may be translated *Literature*; and hence *Grammarians* were formerly call'd by the *Latins*, *Literatores*, because they imploy'd their Time and Labour in duly considering

ing the Use and Properties of Letters and Syllables, which are the Marks or Signs of the several Sounds that we make Use of, to express our Notions or Ideas to one another, in Words, Sentences and Discourses.

HISTORY, *Poetry*, and *Rhetorick*, are much more antient with most Nations, than *Grammar*, (consider'd as an Art) which is the true Reason of so many Irregularities in all Grammars, and Exceptions from general Rules, because that Art was suited to Language, and not Language form'd according to Art by Philosophers and wise Men; but all Tongues had their Birth among the ignorant People, and Use gave the Stamp of Authority to the most irregular Expressions, and therefore 'twas not in the Power of any Mortal, however learn'd, to reduce them to any Rules without innumerable Exceptions; whereas, if a Language was made by learned Men, according to Bishop *Wilkins's* Directions in his Treatise *Of an Universal Character*, the Rules of *Grammar* would be as little liable to Exceptions, as those of *Arithmetick*.

THERE are many Languages not reduced to any Rules of *Grammar* to this Day, and before Mr. *Alexander Gill*, Ben. *Johnson*, and Doctor *Wallis*, few undertook

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any Thing of this Nature for the *English* Tongue ; and one may almost dare to affirm the same of the *German* and other Languages of *Europe* ; and, indeed, it is a difficult Task to confine a living Language to Fetters and Chains, which will assert its Liberty in spite of Criticks and Grammarians.

THE *Romans* knew nothing of its critical Niceties, till *Crates Malotes*, Ambassador from *Attalus*, King of *Pergamus*, 583 Years after the Foundation of *Rome*, taught it in *Rome*, as *Suetonius* informs us in his Book *Of the Life of famous Grammarians* : Ever since that Time the *Latin* Tongue has been disfigur'd by Thousands of ignorant Grammarians, copying one another's Blunders, which lead the Learners into inevitable Mistakes, by having more Regard to the obscure Rules of Pedagogues, than to the diligent Reading and Imitation of *Latin* Authors, who wrote before the Tyranny of *Grammar* came to be so much in Vogue : And I am inclined to believe that those dull Grammarians contributed as much, if not more, to the monkish Stile of subsequent Times, than the barbarous Nations of the *Goths* and *Vandals* ; for, to write *Latin* by uncertain, and often false, Rules, and Words pick'd out of Dictionaries, is to build by a false Square, which cannot but make a very irregular Structure ; so that we

universal and rational Grammar. 247

we had no judicious System of Rules for learning *Latin*, till *Sanctius*, a *Spaniard*, printed his Commentary on the *Latin* Tongue, at *Madrid*, 1560, who discovered the many Mistakes of the antient Grammarians: Then followed *Gaspur Scioppius*, and others, very excellent in their Kind, but of no Use to Children and Beginners, because written in *Latin*; for to teach *Latin* by *Latin* Rules, is to explain one Obscurity by another, and therefore very ridiculous in itself, and not to be suffer'd by any People, but among those who would have us submit not only to a National Grammar, but likewise to National Prayers, in an unknown Tongue: As Mr. *Johnson* in his *Grammar Commentaries* shews at large, and as I have myself observ'd in this Treatise.

Of the Parts of GRAMMAR.

THE Precepts of *Grammar* may be divided into four Heads, whereof the first teaches the true Spelling, and the Use of Stops in Reading, which is not only to give a proper Time for breathing, but to avoid Obscurity and Confusion of the Sense, in the joining of Words together in a Sentence: This Part of *Grammar* is call'd *Orthography*, which treats likewise of other Marks in

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Writing

248 *An ESSAY towards an*

Writing and Abbreviation of Words, which are commonly taught in all *English* Schools, and are supposed to be known. The second Part considers the several Endings and other Properties of Words; as, *Number, Case, Gender, Declensions, the Times, and Moods of Verbs*, call'd *Etymology*.

THE Third treats of the Agreement of Words in some third Property (as for Example, the Adjective and Substantive must be in the same Case, in the same Number, and in the same Gender) which the *Greeks* call *Syntaxis*. And the last Part is employed about *Quantity of Syllables*, and the Art of *Verseifying*, call'd *Prosodie*, but of these, more particularly in Order.

WHATEVER exists in the whole Universe, is either *a Thing or Substance*, or the *Manner or Quality of a Thing*; the *Action of a Thing*, or the *Manner or Quality of that Action*.

IN Consequence of which there are these four principal Kinds of Words, a *Substantive*, an *Adjective or Accident*, a *Verb or Action*, and a *Particle* that never changes its Ending.

THESE four Kinds of Words are sufficient to express all the Ideas of Things,
and

universal and rational Grammar. 249

and the Judgments we make upon them, and render them intelligible to others, by Writing or Discourse.

ALL these together, the Grammarians, in obscure Terms, call'd *Noun, Pronoun, Participle, Verb, Adverb, Preposition, Conjunction, Interjection.*

I DARE say that a Child would learn many hundred *Latin* Words, before he can understand these eight Terms: Nevertheless we are oblig'd to make Use of these Terms, though obscure in themselves, that the Learner may not be ignorant of the Grammatical Language; for 'tis now become a great Part of Learning to study the Meaning of these perplex'd Terms, and a great deal of Time is spent therein which might be spent on the Language that we design to learn, if the Rules of *Grammar* were written in plain *English*, free from all Obscurity of Terms. Till that is done I hope this Collection of Rules will be of Use to the *English* Learner; which are drawn together from the best *Grammars* extant, but especially from Mr. *Shirley*, and Mr. *Milton*, Author of *Paradise lost*.

Of

Of a Substantive.

A *SUBSTANTIVE* is any Name, or Word denoting any Thing, or Substance that we can conceive in our Minds, as a subject Matter, of which any Thing may be deny'd or affirmed; and though nothing is denied or affirmed, it wants no additional Word to make it intelligible; as, a *Man*, a *Tree*; and in *English* as *a*, *an*, or *the* before it, which can't be put before other Words, without speaking Nonsense, or being unintelligible; as, *the Against*, or *an Against*, is Nonsense; and *a Great*, or *the Great*, is unintelligible, unless I add *Man*, *Tree*, or some other Name of Thing or Substance; as *a great Man*, *the great Tree*.

SUBSTANTIVES are of two Sorts, *Common* or *Proper*.

A *COMMON* or *Universal* Name or Noun, is a Word, which signifies some one Kind of Things, and is common to all the Species of that Kind; as the Words, *Man*, *City*, *Kingdom*, *House*, *Table*, *School*, &c. *Man* is one Kind of Thing, a *City* another, a *Kingdom* another, a *House* another, a *Table* another, &c.

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A *PROPER* Name is a Word given to some one individual Thing, by which it may be known and distinguish'd from others of the same Kind, to prevent Confusion ; as *Peter, London, England* : *Peter* distinguishes the Man so call'd from other Men ; *London*, the City so call'd from other Cities ; *England*, the Kingdom so call'd from other Kingdoms.

MAN is one Kind of Thing ; *Peter* is one of that Kind, distinguish'd from *John* another, *James* another, &c. A *City* is one Kind of Thing, *London* is one of that Kind, distinguish'd from *Paris* another, *Rome* another.

N. B. *If twenty Men were together, and all named Peter, no Business could be done till you gave each a more distinguishing Name, which distinguishing Word would become the Proper Name in that Case ; as, little Peter, great Peter : In which Case little and great would become Proper Names.*

OBSERVE, *Though there be but one Sun, yet it is not therefore a Proper Name, but a Common or universal Noun, because it is one Kind of Thing, distinct from all others.*
And

252 *An ESSAY towards an*

And on the contrary, though there be many call'd Peter, yet it is not therefore a Common or Appellative Noun, because it does not signify any one Kind of Thing, being nothing else but a mere Sound, whereby one individual Thing is known and distinguish'd from others of the same Kind.

OBSERVE, Persons have usually two Proper Names, the former call'd the Name, and the latter the Surname, or the proper Name of the Family; as, Martin Luther: Some have three or more Proper Names; as, Julius Cæsar Scaliger.

OBSERVE, Proper Names as such, cannot be translated from one Language to another; for if the Sound be chang'd, the Proper Name is lost: Yet the Latins, to accommodate Foreign Proper Names to their own Idiom, do often add to them a Latin Termination; as, us, a, um: And Foreigners, for the same Reason, do usually cut off the Latin Termination from Latin Proper Names. Thus we say in English, Mark, Rome, London: In Latin, Marcus, Roma, Londinum.

of

Of Number.

SUBSTANTIVES, in Respect of *Number*, are distinguished into *Singular* and *Plural*.

A SUBSTANTIVE of the *Singular Number* denotes one Thing; as, *a Book*: A Substantive of the *Plural Number* is that which denotes more than one; as, *Books*. In *English* and *French* the *Plural Number* is usually made by adding *S* to the *Singular*; as, *a Stone, a School*; in the *Plural*, *Stones, Schools*; *la Main, a Hand, les Mains, Hands*. Proper Names have no *Plural Number*, because restrain'd to signify one Thing, unless in a *Metaphor*; as, These are our *Cæsars* and *Alexanders*; that is, Men not inferior to *Cæsar* and *Alexander* in heroic Actions and military Prudence.

THERE are several common Names, never used in the *Plural*, not only in the *Latin*, but also in the *English*; as, *Honey, Wax, Butter, Gold, Silver*: Some never used in the *Singular*; *Bellows, Goods, Bowels, Snuffers, Scissars*; but it happens very often, that a Word that wants the *Singular* or *Plural* in one Language, has it regularly in another.

Of

Of the Declining of a NOUN.

THE *Declining* of a Noun is the Variation of its Endings, according to the various State or Case of the Thing signify'd by it.

IN *Latin Grammar* every Noun or Name of a Thing is consider'd in a six-fold State or *Case*, to express so many different relative Ideas, which, if every one of them had a separate Word to express it, there would be six Times as many Words for the *Nouns* or *Names* of Things, and almost two hundred Times as many Words would be necessary to express all the circumstantial Ideas of *Verbs* or *Actions*, which would make the Learning of a Language impracticable: Therefore this Invention of *Cases* and *Conjugations* is like short Hand, where the same Letter, with a little Variation in the Ending, doth signify several Things: These different States or Cases are call'd the *Nominative*, the *Vocative*, the *Genitive*, the *Dative*, the *Accusative*, and the *Ablative*.

A *NOUN* is in the *Nominative* State or Case, when it only names the Agent, that comes before the *Verb*, or the Word
signifying

signifying an Action ; as, the *Master reads* : Here I know *Master* is the *Naming* or *Nominative Case*, because it is the Agent or Thing that reads, and comes in good Sense before the Verb *reads*.

A *NOUN* is the *Calling* or *Vocative Case*, when it is a Person or Thing to whom we speak, or call ; as, *O ! Master, I will obey* : Here I know, *Master* is in the *Vocative Case*, because it is the Person to whom I speak or call.

A *NOUN* is in the *Genitive Case*, when it is the *Possessor* of some other Thing *possessed*, and therefore is more properly called the *Case Possessive* ; as, *the Master's Book*, or *the Book of the Master* : Here I know that *Master* is in the *Genitive Case*, because it is the Substantive of the *Possessor*, and *Book* the Substantive *possessed*, for there can be no *Possessor* without something *possessed* ; in *Latin*, *Liber Magistri*, the Book of the Master : In *English*, the *Genitive* is known by the Sign *Of*.

A *NOUN* is in the *Dative* or *Giving Case*, when it is the Thing to which any Thing is applied or given.

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IN *English* the Particle *to* or *for* comes usually before the *Dative* ; as, *this Book is profitable to the Master.*

A *NOUN* is in the *Accusative Case*, when it is the Object of Action, or the Thing into which the Action passes, more properly called the *Patient* or *Passive Case* ; and then it usually comes after a Verb of an Active Signification ; *I love the King* : I know *King* (in this Sentence) is in the *Accusative* or *Passive Case*, because it is the Object of my Action, or the Thing I love, and comes after the Verb Active *love*.

A *NOUN* is said to be in the *Ablative Case*, when it comes after any of these Particles, *with, from, in, or by* ; as, *I will go with the Master, I come from the Master* : It serves to express several Relations or Circumstances of Things that are not made out by the other Cases, as separating or taking away one Thing from another, which is denoted by the Word *Ablative*, and so far very properly call'd *Ablative* : But when the same Cases, or *Latin Endings*, are made Use of to denote the joining Things together, and other Circumstances and Positions, the Word *Ablative* is an imperfect and improper Term ; and it
might

might as well be call'd in general the *Relative Case*.

Note, IT is to comply with the *Genius* of the *Greek* and *Latin*, we speak of *Cases*; for the *Northern* Languages don't vary the Endings of Words, but make Use of preceding Particles, as in the *English*, *of*, *to*, &c. to express the Relations of Things. But in *Latin*, if you would express a Word in its various Relations, you give it different Endings or Cases, according to five different Forms, which are call'd by the Grammarians the five *Declensions*; as, *Musa*, a Song; *Musæ*, of a Song, &c. *Magister*, a Master; *Magistri*, of a Master, &c. *Lapis*, a Stone; *Lapidis*, of a Stone; *Manus*, a Hand; *Manus*, of a Hand; *Dies*, a Day; *Diei*, of a Day.

The Substantive *Father* declin'd.

N o m. Sing. *a Father*; Voc. *Father*; Gen. *of a Father*, or *a Father's*; Dat. *to a Father*; Acc. *a Father*; Abl. *with, from, in, or by a Father*.

N o m. Plural. *Fathers*; Voc. *Fathers*; Gen. *of Fathers*; Dat. *to Fathers*; Acc. *Fathers*; Abl. *with, from, in, or by Fathers*.

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IN *English*, Substantives are thus regularly declin'd in both Numbers, and in other Languages agreeably to their *Genius* respectively.

Of the Genders of Nouns.

GENDER in the *Greek* and *Latin* Languages, is a technical Term or Word of Art, signifying the Joining the Names of a Quality or Adjective with that Termination or Ending which the Nature of the Substantive requires in the *Greek* and *Latin*; (for the *English* is not embarrass'd with it) thus, if the Word denotes a Person of the Male Kind, or any Thing consider'd as such, it requires the Adjective to be join'd with it in a Male Habit, call'd the *Masculine* Termination; as for Example, if I would express a good Horse, in *Latin*, I must say, *bonus Equus*; but if I would say a good Mare, I must say *bona Equa*, which is the *Female* Ending; but when the Substantive is neither *Male* nor *Female*, that is, of no Gender at all, it requires that the Adjective should be join'd to it in another Ending, different from the two foregoing, and therefore call'd the *Neuter* Gender or Ending; as, *bonum Regnum*: Whereas in *English*, without any of these Niceties, we properly

properly say, *a good Horse, a good Mare, a good Kingdom*; no Change being made in the Termination of the Word denoting the Quality or Adjective: But that which makes the Doctrine of *Genders* yet more perplex'd, in *Latin* and some other Languages, is, that a Word that is neither *Male* nor *Female*, yet by the Caprice of Use and Custom, is to be join'd with a *Male* or *Female* Garb or Ending in the Adjective; as, *bonus Liber*, a good Book; *bona Navis*, a good Ship; where *Liber* and *Navis* are neither *Male* nor *Female*, only that we conceive them as if they were *Males* and *Females*, without any Reason in Nature for so doing; and hence it is that the same Word is conceiv'd as a *Male* by one Author, and as a *Female* by another, which Sort of Words are said to be of the *Common Gender*.

THERE are some Adjectives that have two Endings only, whereof one fits both the Word denoting the *Male* and the *Female*; as, *tristis Dominus*, a sad Lord; *tristis Domina*, a sad Lady; and *triste Regnum*, a sad Kingdom; and some of them are so complaisant, as to conform themselves to all Sorts of Words with one Termination, in *Latin* as well as in *English*; viz. *felix Dominus, felix Domina, felix Regnum*; at least in some Cases, for in other

260 *An* ESSAY towards an

Cases they require two Endings; as, *fellicem*, to be join'd with Words of the *Male* and *Female* Kind, and *felix* with Words of the *Neuter*, when coming after a Word signifying an Action: But to have a clear Notion what an Adjective is, it may be defined thus:

AN Adjective is a Word that signifies the Manner or Quality of a Thing, and may in good Sense be declin'd with a Substantive, and without a Substantive cannot be understood; as the Words *wise*, *foolish*, *white*, *black*; I know the Word *wise* is an *Adjective*; First, because it is the Manner or Quality of a Thing; Secondly, because I can decline it in good Sense with a Substantive; as, a *wise* Man; of a *wise* Man; to a *wise* Man; with a *wise* Man: But in this Sentence, *I have white*, it is not Sense, unless I add some Substantive; as, *white* Paper, *white* Bread, *white* Linen, *white* Hands, &c.

ADJECTIVES in *English* receive no Alteration either as to Number or Case, but when they are put Substantively, they admit *S*, to make them Plural; as, *Secrets*, for the Plural of *a Secret*.

Of

Of the Comparing of Adjectives.

BECAUSE one Magnitude is bigger or less than another, Adjectives are distinguish'd into *Comparable* and *Incomparable*.

A *COMPARABLE* Adjective, is that which in good Sense admits before it the Particles *more*, *most*, or *very*; as, *hard*, *more hard*, or *harder*, *most hard*, or *hardest*. I know *hard* is a *Comparable* Adjective, because I can say in good Sense, *more hard*, *most hard*, *very hard*.

AN *Incomparable* Adjective, is that which cannot in good Sense admit before it the Particles, *more*, *most*, or *very*; as, *all*, *some*, *any*.

I KNOW *all* is an *Incomparable* Adjective, because I can't say in good Sense, *more all*, *most all*, *very all*, &c.

SOME Adjectives are irregularly compar'd in *English* and *Latin*; as, *good*, *better*, *best*; *bad*, or *ill*, *worse*, *worst*; *little*, *less*, *least*; *much*, *more*, *most*.

THE *Latin* and other Languages, have their different Ways of forming the *Comparative* and *Superlative* Degrees.

Of a Verb.

A VERB is a Word that signifies the Action, Passion, or Being of a Thing, and may be conjugated or have its Endings chang'd in good Sense, with a Substantive of the Nominative Case before it, and without a Nominative Case can't make Sense; as the Words, *run, read, teach, &c.* I know the Word *read* is a Verb, because it signifies the Action of a Thing, and can be conjugated in good Sense with a Nominative before it; thus, *I read, thou readest, he readeth, we read, ye read, they read.*

OR a Verb (by Grammarians so call'd) is a Word made Use of when we affirm one Thing of another; as when I say, *a Man is rational*, the Faculty of reasoning is attributed to, or affirm'd of Man; *I write*, is the same as, *I am writing*, where an Affirmation is imply'd: Or 'tis the denying one Thing of another; as, *John is not strong*, where Strength is deny'd to belong to *John*; here the Attribute is affirm'd or separated from the Subject, by the Help of
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the copulative Word *am*, in its several Terminations or Endings.

V E R B S, as to their Signification, are distinguish'd into *Active*, *Passive*, and *Neutral*. A Verb *Active*, is that which denotes the Acting or Doing of its Subject or Nominative Case, and may in good Sense have after it the Accusative Case of its Object or Thing it acts upon; as the Verb *Call* is *Active*, because I can say in good Sense, I *call* thee, I *call* him, I *call* her.

A *VERB Active*, in respect of its Object or Accusative Case, is distinguish'd into *Transitive*, or when the Action passes into another Subject; or *Intransitive*, when the Action doth remain in the Agent.

A *VERB Active Transitive* is that which in good Sense admits many Accusatives, as the Verb active *Call*; for I say in good Sense, I *call* him, I *call* Peter, I *call* John, &c.

A *VERB Active Intransitive*, is that which in good Sense admits only one Accusative Case, and that of its own Signification, or when the Action does not pass into another Subject; as, the Verbs *run*, *go*, *live*, &c. I can say in good Sense, I *run*

264 *An Essay towards an*

a Race, I go a Journey, I live a Life ; because these are Accusatives of their own Signification, and the Action remains in the Agent : But if I say, I go a Man, I live a House, it is Nonsense, because these are not Accusatives of their own Signification, neither doth the Action go from the Agent into another Subject.

EVERY Verb that in *English* admits before it the Auxiliar or Helping-Words *do*, or *did*, in good Sense, is a Verb Active, *Transitive*, or *Intransitive* ; as, *I do dye*, *I do grow*, *I do sit*, &c.

A VERB *Passive*, is that which denotes the Passion or Suffering of its Subject or Nominative, nor can it in good Sense admit of an Accusative Case after it ; as, *I am read*, *I am called* : In *English* the Verb *Passive* is always express'd by two Words, the Verb *am*, and the Participle of the Present Tense ; if either of these be wanting, it is not *Passive*.

A VERB *Neuter*, is that which neither denotes the Action or Passion of its Subject or Nominative Case, but only its being or Existence ; and in good Sense it admits after it a Nominative Case, as the Verb *am* : I can say in good Sense, *I am* he, not, *I am* him, &c.

Of

Of the Conjugation, or the Variation of the Endings of the Verb.

THE *Conjugating* of a Verb is the Variation thereof, according to its various Nominatives or Persons, and various Difference of Time or Tense, according to four different Forms in the *Latin*, and according to more or less Forms in other Languages; for the *Arabians* have no less than Thirteen *Conjugations*.

NOMINATIVES, as they come before Verbs, are distinguish'd into three Sorts, call'd by Grammarians *Persons*, which are three in the Singular, and as many in the Plural: Which are the Words, *I, thou, he*, with their Plurals, *we, you, they*, made Use of, to prevent the Repeating often the same Words; as, *I*, saves the Trouble of naming myself or the Person speaking; *Thou* and *You* are *Proxies* for the Name of him or them that are spoken to: But *He*, and *They*, represent all Names in general that are absent, or consider'd as such, and spoken of, and may be call'd *Attorney's General* which supply the Place of any Person or Persons, Thing or Things that are spoken of.

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A VERB is said to be of the *first Person singular*, that may in a good Sense be join'd with the Person speaking, or with its Substitute of the first Person Singular, *I*; as, *I teach*; not, *I teachest*; because *teachest* is not a Verb of the first Person Singular.

THAT Verb is of the *second Person Singular*, which can be join'd to the Person spoken to, or to *thou* its Representative; as, *thou teachest*; not, *thou teach*; or *thou teacheth*: And so of the rest.

THE Moods or Modes of Verbs are Terms of Art, to shew in what Manner the Predicate or Attribute is join'd with its Subject, which are the *Indic. Imperat. Optat. Potential, Subjunct.* and *Infin.* The *Indicative*, when the Matter is simply declared to be so and so; as, *I teach*, or *am teaching*; *thou teachest*, or *art teaching*; or when it is in the Speaker's Power to have it be so, which Manner or Mode of speaking is call'd the *Imperative* Mood; and when it is neither declar'd to be so, nor seems to be immediately in the Speaker's Power to have it so; then he can do no more but make out the Expression of his Will by the Particles, *Would to God. May, might, if*, denote either the Possibility of the
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universal and rational Grammar. 267

the Attribute to be join'd to the Subject, or the Desire of the Person speaking; as, *Would to God, I did love*; or, *I can, may, or would love*; and these Manners of speaking are commonly call'd *Optative, Potential, or Subjunctive*, because subjoin'd in the *Latin* to some Particles that modify or shew that the Attribute is not join'd to, or separated from the Subject absolutely and necessarily, but only possible and conditionally. What Grammarians call the *Infinitive* is an impersonal Verb, or rather a Noun Substantive indeclinable and indeterminate.

Of the different Times or Tenses of a

V E R B.

T H E R E are five Tenses or Times; the *Present, Imperfect, Perfect, Pluperfect, and Future.*

T H E *Present Tense* shews that something is now a doing; as, *I do write*; or, *am writing a Letter*, is the same as, *I do now write, or am now writing.*

T H E *Imperfect, or Preterimperfect Tense*, shews that something was then a doing, or present at that Time which we speak of; as, *I was writing my Letter when your Messenger came to me.*

THE *Perfect* or *Preterperfect Tense*, is that which shews that something is already done and past ; as, *I have written my Letter*, without Regard being had to any other Action.

THE *Pluperfect*, or *Preterpluperfect*, is that which shews that something had been done before another Thing that was done and past ; as, *I had written my Letter an Hour before your Messenger came unto me*.

THE *Future Tense*, is that which shews that something is to come ; as, *I shall write my Letter to-morrow Morning*.

Of a PARTICIPLE.

THAT Part of Speech call'd by Grammarians *a Participle*, because it has Cases like a Noun Substantive, and signifies Time as a Verb ; is no more, indeed, than an Adjective, or Name of Quality, and therefore we shall speak no more of it in this Place : The same may be said of *Gerunds* ; and *Supines* are but Noun Substantives of the fourth Declension : For the same Reason we made no Mention in this Discourse of *Pronouns*, because they are properly all either Substantives, or Adjectives.

Of

Of a PARTICLE.

A PARTICLE is a Word that signifies some Manner, Circumstance or Connexion of Words and Sentences, and can neither be declined or conjugated in good Sense ; as the Words, *wisely, foolishly, with, as, &c.* I know the Word *wisely* is a Particle, because it signifies the Manner of an Action ; as, *I speak wisely* : And because I can neither decline nor conjugate it in good Sense ; and so of all others.

PARTICLES are of three Sorts ; *Adverbs, Prepositions, and Conjunctions.*

AN *Adverb* is a Particle that denotes the Manner or Quality of an Action, and with one Verb makes compleat Sense ; as, *swiftly, slowly, merrily, sadly, &c.* I know *swiftly* is an *Adverb*, because it compleats the Sense with one Verb ; as in these Sentences, A Horse runs *swiftly* ; a Fool speaks *foolishly* ; a good Scholar reads *diligently*.

A PREPOSITION is a Particle that denotes some Circumstance of an Action, and can't make compleat Sense with one Verb without some oblique Case after it ;

it; as the Prepositions, *of, to, with, from, against*: Here I know. the Particle *of* is a *Preposition*, because I can't say in compleat Sense, I spoke *of*, but, I spoke *of him*; not I spoke *of he*, because *he* is not an oblique Case, but the Nominative, with which no *Preposition* can make Sense: So, *with me*, not, *with I*; *from thee*, not, *from thou*, &c.

OBSERVE, *The Nominative and Vocative are called direct Cases, all the rest are call'd oblique, or relative, as having a Relation to something else.*

A *CONJUNCTION* is a Particle that denotes the Connection of two Verbs, or (which is the same) of two Sentences together, and can't with one Verb compleat the Sense, but leaves the Hearer in Suspense till another Sentence be added; as the Particles, *when, whilst, if, as, that, &c.* as in these Sentences, *When* I was sick; *If* I live well; *As* I came home; *That* I may read, &c. where the Sense remains imperfect, and leaves the Mind in Suspense, till another Sentence be added; as, *when* I was sick, I sent for a Physician; *As* I came home, I met my Master; I will go to my Chamber, *that* I may read; *If* I live well, I shall die happily.

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OBSERVE, Oftentimes the same Word is of different Parts of Speech, according to its different Signification, which must be distinguish'd by the Sense of the Sentence in which it is; as the Words, Love, Work, Ring, Sound, in these following Sentences; *True Love is very rare; I love all good Men; I work a good Work; I lost a Ring; I'll ring the Bell; I'll sound an Alarm; I hear the Sound of the Trumpet; He is a Man of a sound Judgment.*

OBSERVE, There are some Words that are Abbreviations of several Words in some one Case; as, when, then, where, there, here, whither, hither, thither, whence, thence, hence, now, &c. When signifies at which Time, or at what Time; then, at that Time; where, in which Place, or at what Place; there, in that Place; here, in this Place; whither, to what Place; hither, to this Place; thither, to that Place; whence, from what Place; thence, from that Place; hence, from this Place; now, at this Time, &c. They are commonly call'd Adverbs of Time or Place; but most Adverbs are derived of Adjectives; and in English they are usually form'd by adding the Termination [ly] to the Adjective; as, hard, hardly; meek, meekly, &c.

A WORD that is not derived of another; is called a *Primitive* Word; a Word that is derived of another, is called a *Derivative*.

A WORD that is not composed of two Words, is call'd a *Simple* Word; a Word that is composed of two or more Words, is called a *Compound* Word.

A WORD of one Syllable is called a *Monosyllable*; a Word of two Syllables, is called a *Dissyllable*. Any Word of more than two Syllables, is called a *Polyssyllable*.

INTERJECTIONS are only Signs of some sudden Passion; as, of Joy or Grief, Pain or Pleasure, Indignation or Admiration, or the like; and ought not to be reckoned among the articulate Sounds of any Tongue, as being the same in all Languages, and also common to Brutes with Men; as, *ha, ha, he; O, ho, &c.*

Of SYNTAX, or Joining Words in Sentences.

OF *Syntax* there are two Sorts, *viz.* *Agreement*; as that between the Nominative Case and the Verb, in Person; also that between the Substantive and Adjective,
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universal and rational Grammar. 273

in Case, Gender, and Number : And Government, or the Power that one Word hath to change the State, Ending or Case of another Word ; as, *The Crown of England*, *Corona Angliæ*.

ALL the Rules of the *Latin Syntax* may be reduc'd to these twelve fundamental Maxims.

1. EVERY Sentence consists of a Noun and a Verb ; wherefore, if the Verb be not express'd, it must be understood ; as, *Dii meliora*, where the Verb *faciant* is understood.

2. EVERY Verb of a finite Nature hath before it a Nominative express'd or understood ; as, *Amavi te*, where *Ego* is understood ; in *Aiunt*, *Ferunt*, *Homines* is understood.

3. EVERY Verb of an Active Signification hath after it an Accusative Case express'd or understood ; as, *Deum colo*, I worship God ; *Vivit*, he liveth ; where *Vitam* is understood.

4. As often as the Infinitive Mood comes by itself in a Sentence, there must be a Verb understood on which it depends ; as,
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274 *An* ESSAY towards an

Ego illud sedulo negare factum, where *cæpi* is to be supplied.

5. EVERY Adjective hath its Substantive express'd or understood ; as *Patria*, where *Terra* is to be understood ; *Triste Lupus stabulis*, where *Animal* is understood.

6. EVERY Relative rehearseth after it its antecedent Substantive ; with which rehearsed Substantive it agreeth in Number, Case, and Termination of Gender : Wherefore an Ellipsis is suppos'd, as often as the Substantive which ought to go before the Relative, and to follow it, either only goes before it, or only follows it ; and a double Ellipsis, where it is express'd neither before nor after it ; as, *Vir sapit qui pauca loquitur*, for *qui Vir*. *Populo ut placerent quas fecisset fabulas* ; for, *Populo ut fabulæ placerent quas fabulas fecisset*. *Sunt quos Curriculo pulverem Olympicum collegisse juvat* ; for, *Sunt Homines quos Homines juvat collegisse pulverem Olympicum*.

7. As oft as the Genitive Case is set with an Adjective or a Verb, it depends on some Noun understood ; as, *ultimum demicationis* ; where *tempus* is understood ; *Est Regis*, where *Officium* is understood ; *Accusatur furti*, where *de crimine* is wanting ; *Recordor tui*, where *Nomen* or *Statum* is understood.

8. EVERY

8. EVERY Verb of the Infinitive Mood hath an Accusative Case before it expressed or understood; as, *Volo me facere*, or by an Ellipsis, *Volo facere*.

9. EVERY Noun Adjective of the Comparative Degree hath its Positive, to which it is compar'd, express'd or understood; as, *Vilus est mihi tristior*, sc. *æquo*, or *solito*. *Ocyus incubuere omnes*, where the Word *dicto* is understood.

10. BESIDES the Noun, Verb, and Adjective, there are certain Particles, by which those Parts of Speech are tied together as it were with Sinews, which when they are express'd, the *Syntax* is regular, when suppress'd, it is figurative; as, *hac non successit, alia aggrediemur via*; where *ergo* or *igitur* is understood; *Devenere locos lætos*, where the Preposition *ad* is suppress'd.

11. EVERY Accusative is govern'd either of a Verb Active, or of a Preposition either express'd or understood; as, *En quatuor Aras*, where *video* is understood; *Eo spectatum ludos*, where *ad* is wanting; *pridie Calendas*, where *ante* is understood; unless, as we said before, it comes before the Infinitive Mood.

12. EVERY Ablative Case is governed of a Preposition express'd or understood ; as, *Ægypto remeans*, where the Preposition *ab* is understood ; *Plenus vino*, sc. *de vino* ; *doctior cæteris*, sc. *præ cæteris*. These Maxims are borrow'd from *Scioppius's Grammar*.

WHEN these Rules are not observed by Authors of great Reputation, the Construction is said to be figurative ; as, either by imitating the *Greek Style*, or the antiquated Phrase and Construction of the *Romans* themselves, before the *Latin* was brought to its Perfection, or by suppressing some Words for Brevity's Sake, or by abounding in too many ; and lastly, by changing the natural Order and Placing of Words in a Sentence.



P R O-



PROPOSALS

For a METHOD of

Domestick EDUCATION.



THE Advantages of giving Children an ingenuous and liberal Education, are so well known in *England* to all Ranks and Degrees of Men, we need no *Lacedæmonian* Edict, by which those Parents were deprived of the Freedom of the City, who were negligent in this Particular; being looked upon fit for nothing but to cleanse Sewers, and carry Burdens, who condemned their Sons never to be fit for any better Employment. But though

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278 *Proposals for a Method of*

we are sufficiently convinced of the Usefulness and Excellency thereof, we are very negligent and careless of the Methods whereby to effect it, and so more blameworthy than some of the ignorant *Lacedæmonians*, who possibly saw no such real Benefit thereby. To be solicitous about the *End*, and neglect the *Means*, betrays, I know not whether, more *Levity* or *Imprudence*.

WE generally think, to give our Children Education, is but, in other Words, to send them to School; to whom, or for what, is not much material. It may be, about six or seven Years after, it is expected a Lad should understand *Latin*; if he does, all is well; if not, cries the Parent, he's a Blockhead, I'll never trouble my Head further about him. If he is a Gentleman, may be he adds, he had as good play at Home as at School; and so the Youth, being fit Company for none but Servants, familiarly converses and saunters away his Time with them. And now having told you his Company, you may guess at his Manners.

Uva conspectâ livorem ducit ab uvâ,

But if a Tradesman, Away with the Dunce, I'll put him Apprentice forthwith;
so

so *this* often occasions *that* too, to be done precipitately, and so he is little better for serving a tedious Apprenticeship, in a whipping *Bridewell*, under a flogging *Orbilius*. The better, did I say? nay, generally worse, being habituated there to several Vices which often keep him Company as long as he lives.

BUT, if after all, the Parent is resolved, in spite of the Muses and *Apollo*, his Son shall be a Scholar, after a sound Chastisement, he is sent to another School, six or seven Years longer, to make his Verse end — *Berecynthius Atys*, and read a little — τὸν δ' ἀπαμειβόμενον, without knowing any thing of Arts and Sciences, and perhaps, common Sense.

To reform these, and such like Abuses, in Childrens common Treatment, several worthy Persons have taken great Pains, as * Mr. *Walker*, Monsieur *Fleury*, but above all, the learned and ingenious Mr. *Locke*, (whom I have not the Honour to know but by his excellent Pen) and treated this Subject so well, that they will always be reckoned as our best and chiefest Reformers. Nor have they missed of Success amongst

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* The learned *Obadiab Walker*. See his TREATISE of EDUCATION, printed at *Oxon*, 12mo.

280 *Proposals for a Method of*

discerning and impartial Readers ; but most being otherwise, and the Heresies overgrown and stubborn, a thorough Reformation cannot be expected on a sudden.

HAVING often highly extolled the Method of learning *Latin*, as a Native of *Rome*, being convinced both by great Reasons and great Authorities it must be the best ; and being accused by some of Singularity, though following so great Authors, because I had made Proposals to some Gentlemen by which I supposed the Design might be best answered, I thought myself concerned to give a publick Account of my so doing ; in the Performance whereof, I shall insist in this Order :

I. ENQUIRE into the Manner of our Childrens general Treatment, both by Parent and Master, and make some Animadversions on both.

II. LAY down a Method, in ten Proposals, whereby I conceive it easy to teach them to understand a *Roman* Author very well, write *Latin* elegantly, speak it properly and easily, gain a considerable Knowledge in *Logick*, *Rhetorick*, *Geography*, *History*, &c. in the Space of two Years.

III.

III. ASSIGN the Reasons of the said Proposals, and answer Objections.

AND, lastly, Leave the Whole to the Judgment of the candid and judicious Reader.

THE Reasons of the slow Proficiency, and careless Institution of our Children, are such as either the Parents, or Master, is chargeable with.

FIRST, The *Parents* :

Reason I. WHO do not ordinarily take care to have their Children taught to read, till they are so habituated to *Vice* and *Idleness*, that their Teacher must have as much Labour to bring them into love with their Book, as otherwise would have taught them to read; from whence also various Inconveniencies arise both to the Parents and Children, the Enumeration whereof not being my Province, I leave to those who write the whole Series of *Education*.

No doubt, as soon as they can *speak*, they may be taught to *read* either by Father or Mother, with Ease and Pleasure, without ever imposing it as a Task upon them.

282 *Proposals for a Method of*

them. The ingenious Mr. *Locke* tells us of a Person of great Quality and Worth, who, by pasting the six *Vowels* on the six Sides of a *Die*, and the remaining eighteen *Consonants* on the Sides of three other *Dies*, has play'd his Son into *spelling* and *reading* with the greatest Eagerness imaginable; and I doubt not but the said worthy Patriot may teach him *Arithmetick*, *History*, *Musick*, with but a little Deviation from that his so excellently contrived Method. *Facile est inventis addere*. This very Method, for fear of bad Consequences afterwards, may not be so well, but from it we have an Hint for an hundred very harmless Inventions to teach Children to read.

2. IF they do take care to send them to School, perhaps it is to some Woman who never knew any thing of *Orthography*, though she may make a shift to read her *Prayers*, or murder a *Gazette*, confounding one Period with another; which she must needs do, having never been acquainted with the Rules of Pointing. Hence it comes to pass, that *vulgar People*, who only have learned to *read* and *write* at this rate, commit such horrible Blunders in *Spelling*; and making no *Points*, are at the hazard of having no one, that writes *true*, to understand what they mean.

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I ADMIRE that *Parents*, that design their *Children* a *liberal Education*, shou'd commit them to such; they had better let all alone, for they contract such ill Habits; as will cost their Master, afterwards, double the Trouble to unlearn them, as was requisite to learn them to read, and I should scarce undertake to teach them for a double Reward: For to *teach* has a great deal of Pleasure, to *unlearn* has none at all to recommend it. To which I may add, that it not only discourageth the Pupil, but is apt to create in him an Aversion to his Tutor: And thus both the Master and Scholar labour in vain.

—*Ista filix nullo mansuescit aratro.* Perf.

And this I am sure of, by many Experiments, that an adult Person, who has had the Misfortune to be taught *English* at this rate, cannot be so great a Proficient, in six Months Time, in learning *Latin*, as another, happy in his first *English* Rudiments, may be in two; and besides, must take a great deal more Pains.

Reasf. 2. PARENTS, when their *Children* are fit, in their Accounts, to be put to a *Master*, think it sufficient to put them to a good *Scholar*, as they phrase it, whe-

284 *Proposals for a Method of*

whether a *good Man* or no, is not much material: And what is this *good Scholar*? He understands *Latin* and *Greek*. As though this were *Accomplishment* enough! This is so far from it, that it is undoubtedly but one *Qualification*, and that one of the least too, of a good School-Master to little Children, whose tender Years are to be imbu'd with *Piety*, and Principles of right *Reason*. He ought to be a *virtuous, modest, and humble Man*, and very *patient*; his chief Business ought to be to dissipate, by soft and gentle Means, those *Passions* that would *over-cast* the early *Dawnings* of *Infant-Reason*, that it may shine out *bright* and *glorious*; and, with a gentle Hand, to weed out the *Tares*, which, perhaps, were sown when the Parents slept, before they are grown so high as to choke the *Culture* of an *ingenuous* and *liberal Education*, to cherish the *Principles* of *Kindness* and *Good-nature*, till they are grown into *HABITS*; to settle a *Reverence* to their *Parents* and *Masters*, and a *Love* and *Respect* for *all*; and they will soon enough afterwards learn to exert them in a *fashionable Mein* and *decent Comportment*; which, when they have learned with a *Dancing-Master*, will more admirably become them, when their *Bows* and *Honours*, not forced by *Modes* and *Fashions*, not *aped* and *mimicked*, but found
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to be real by the divine Sweetness of their Looks, which no Art can teach, will not only challenge from all Persons an high Commendation of their Parts and Breeding, but also gain them every where an *Admiration* and *Love* for their *Virtue*.

He ought not only to have these *Qualifications*, but a reasonable Knowledge of Arts and Sciences, as *Logick*, *Rhetorick*, *History*, *Geography*, &c. to speak *Latin* well and promptly, and understand the *Greek Tongue*; neither too young, nor too old, a proper well-made Person, and of a good Presence. What shall I say? He must be

—*Qualem nequeo monstrare & sentio tantum.*

Object. BUT you will say, all these *Qualifications* seldom meet in one Man, especially who will vouchsafe to be a *Tutor*.

Answ. I confess it. And therefore get in one as many as you can, and be content to abate him some of these last, I mean as to Accuracy, but never any of the first; for in those that are to study as *Gentlemen*, this Age looks upon it a greater *Accomplishment* to have a Taste of all *Arts* and *Sciences*, so as to be able to discourse,
2 and

286 *Proposals for a Method of*

and give some tolerable Account of each, as Occasion shall offer, than to stick close to any particular Study, neglecting the rest; provided, that when they are called to any *Office* or *Employment* in the *Commonwealth*, they then apply themselves close to that *Study*, which may best qualify them for it, and make all their other Knowledge, as much as they can, subservient thereto; But, if designed for Scholars, in whatsoever their Master is deficient, they may perfect themselves by their Industry, and a Tutor's Assistance, in the *University*.

MANY Parents think it is well enough to send their Children to a *publick School*: Those that are not able to give them a domestick, or more private Education, I censure not; but such Persons as have good Estates, and some of Quality and Worth, who perhaps have taken great Pains to form their Childrens Minds and Manners with Piety and Virtue, till they are come to seven or eight Years of Age, and then, for the Sake of a little *Latin*, run so great an Hazard to have the beautiful Image spoiled, and the whole Work effaced, some will be apt to arraign of either *Levity*, *Incogitancy*, or both. Here Children of good and bad *Education*, and good and bad *Tempers*, being huddled promiscuously together, it may be rather feared the

the *bad* may infect the *good*, than hoped the *good* may reform the *bad*.

— *Quoniam dociles imitandis
Turpibus ac pravis omnes sumus.*

BUT further, would publick School-Masters (as it is next to an Impossibility they should) take care of their Morals, and be never so sollicitous of cultivating their early Years with Piety and Virtue, yet at Noon or Night, when dismissed from School, they would be apt to saunter about, and loiter in the Streets, where they would see various Objects to divert their Thoughts, hear several common, if not impious Sayings, of *Porters*, *Car-Men*, and *Kitchen-Wenchs*, which much abhor from that Phrase and Diction they ought always to be accustomed to; whereby

*Barbatus licet admoveas mille inde Magistros,
Hinc totidem,*—

their *Virtue* and *Innocency* would be difficultly secured. I profess, I should hardly run the Risque, were there no better, no other Way, whereby my Son could come at the Understanding of a Language.

I AM sorry I should have Occasion to subjoin my next *Reason*:

Reas.

288. *Proposals for a Method of*

Reasf. 3. MANY of good Estates, and, I fear, some of Quality, do give their Children a very mean and ordinary Education, because they are loth. to be at any extraordinary Charge about it: Of this, *Plutarch* vehemently complains in his Time, in these Words:

Πολλοὶ δ' εἰς τοῦτον τῶν πατέρων προβαίνουσι φιλαργυρίας, ἅμα καὶ μισοτεκνίας, ὥσθ' ἵνα μὴ πλείονα μισθὸν τελείωσαν, ἀνθρώπους τὲς μηδενὸς τιμῆς αἰρῶνται τοῖς τέκνοις παιδεύτας, ἑυωνον ἀμαθίαν διώσιντες.

MANY People are grown so covetous, and (I will not translate my Author's Word) so slighting of their Children, that for fear of paying a greater Price for their Tuition, they abuse Men of no Account for their Childrens Tutors, purchasing for them a cheap Ignorance.

AND tells us a biting Reply of *Aristippus*, who being asked by one of these Fathers what he would ask for his Son's Education, *χιλίας δραχμὰς*, said he. O Hercules! cried the other in a great Astonishment, *Why, I can buy a good Slave for that Money: Why, and so you may*, replied the Philosopher, *then you will have two Slaves,*

Slaves, *the Slave you have bought and the Slave you have begot.*

BUT to set aside all *Arguments* drawn from the *Usefulness, Excellency, and Ornament of Learning*, since these are no *Topicks* to insist on with such a *Reader*, we will endeavour to convince him that the laying out his Money in his Son's Education, is not incompatible with his own Maxims. If he had a Piece of Land that were very barren and stony, but with a little Agriculture would be as good as any of his Neighbours, would he spare his Money here, where there was a Prospect of a considerable Advantage? Would he not rather order his Bailiff forthwith to manure and cultivate it? And is the cultivating of his Son a Matter of lesser Moment, from whence probably, in the very Letter, more Profit may come into his Pocket than from his Field?

OR when he has a considerable Stock of Money by him, is he not apt to be uneasy till he has put it out to Interest, hearkened out a Mortgage, or wisely transmuted it into good *Terra firma*? Because, says he, let Fires, Losses at Sea, Change of Government, any, or all of these happen, this will stay upon the Spot, I shall still have this to leave my Son:

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Yet,

290 *Proposals for a Method of*

Yet, though the Land, as he saith, will still abide on the Spot, he knows how moveable a Skin or two of Parchment is. One would think now, if he could light of a Purchase more secure, and more advantageous too, for his Son, he should not grudge to lay out his Money upon it. If he ask me what that is, I answer, *A virtuous and learned Education*; and that too, if he be as careful as he generally is, he may have a very good Pennyworth. Only let him remember, *The best is the best Cheap*.

Reas. 4. THE Fondness and Indulgence of some Parents, who can scarce endure their Children out of their Sight: For, say they, we are not sure they will be so indulged, and treated with that Care and Tenderneſs they are at Home. And what then? Suppose they should not, where would be the Harm of it? Perhaps, nay, probably, the inuring them to a little more Hardship, may in a great measure contribute to their Health, by confirming, and fortifying their Constitution. This the *Lacedæmonians*, *Romans*, and other wise and warlike Nations knew, and therefore were far enough from bringing up their Children with that Softness and Niceness as our cockered Citizens are. And certainly, whether we respect their Bodies or Minds, this
nice

Domestick Education. 291

nice and over-tender Treatment of Children, must be very pernicious to them; it makes their Constitution weak and infirm, subject to catch Cold with every little Breath of Air, and their Health often various and uncertain all their Life long. Then, as to their Minds, they must not be crossed nor contradicted, they must have their Humour in every thing. What a Piece of barbarous Cruelty is it in Parents to suffer those Passions to get Strength in the pretty Creatures, the breaking of which will cost them so dear, and dearer if never broken!

AND certainly, a wise and sober Tutor may manage a Child to his Advantage both Ways much better, who, it is probable, will never suffer those Irregularities in his Meat, Play, or Sleep, which the ill-timed and pernicious Indulgence of many Parents often winks at, and oftener sees not; and too great, or too little a Weight, too quick, or too slow a Motion, often puts this delicate *Movement* out of Order. He will sooner see the first rising of any Disorder or Tempest in the Passions, even, like the Prophet's Servant, when no bigger than a Man's Hand, and so may dissipate and scatter them with more Ease, that so they may not over-cloud the Sky of their dawning *Reason*, before the

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bright

292 *Proposals for a Method of*

bright *Sun* of their *Virtue* can well be perceived to be risen in their *Horizon*.

Reasf. 5. THE next Charge I have against *Parents*, is their frequent removing their Sons from one School to another, upon the slightest Reasons, and sometimes, none at all; than which, nothing is more apt to rebate the Master's Diligence, who cannot tell but another may reap the Fruit, and have the Credit of his Care and Pains, and the Child, by this Means, is most certainly baulked; for being put into one Method by his first Master, into another by the second, and, perhaps, into the first again by the third, or, it may be, into a new one, he loseth some Years, and is not, at last, so good a Proficient, as if he had been entrusted, or continued, with any of the three. They ought to be very great and cogent Reasons, which oblige a Parent to remove his Child, if he has been a considerable Time under a Master, especially when the Pupil respects him, and makes, though but a slow, Proficiency under him. Parents ought to say so to their Sons, as *Tully* does to his:
 * *Quamobrem discas tu quidem à Principe hujus ætatis Philosophorum, & discas quamdiu*

* *Cic. de Offic. lib. 1.*

diu voles, tamdiu autem velle debebis, quoad te quantum proficias, non pœnitebit.

Reasf. 6. S O M E Persons neglect to enquire into their Childrens Proficiency, even, sometimes, though very learned themselves, perhaps, thinking it too mean a Thing, or not their Province, to concern themselves in examining School-Boys Exercises; but *Marcus Cato* thought not so, who, though he kept a Tutor at Home for his Sons, would, notwithstanding, himself, even in the Tutor's Presence, give them not only Precepts of *Virtue*, but *Grammar* too, exciting, at once, both the Diligence of Tutor and Pupil. But the Great *Augustus*, though labouring under the Weight of *Years* and *Empire*, thought not so, who constantly taught his two Grandsons, *Lucius* and *Caius*. But *Tully* thought not so, who, though of Consular Dignity, and a great Statesman, supporting, as it were, with his own Shoulders, a tottering Common-Wealth, made Account he had not yet discharged his Duty to his Son, by sending him to *Athens*, the most learned City and University of the World, to be instructed by *Cratippus*, one of the greatest Philosophers of the Age, unless himself also wrote him a Treatise of *Ethics*, by which to form and regulate his Manners. These Examples

294 *Proposals for a Method of*

I do not produce, because I would persuade learned Parents to toil and labour at the Oar, like these great Personages; though, perhaps, if they should, their *fere* would often make them Amends, but that they would think it not so mean an Employ, now and then, at leisure Hours, to inquire into their Sons Proficiency, that if either *Tutor* or *Pupil* be remiss, they may admonish him, or diligent, encourage him.

THESE are the Reasons of the great *Obstacles* and *Remoras* in Childrens Education, occasioned by the *Parents*, some being tardy in one Particular, and some in another. Now come we to those which, on the *Master's* Part, lie against their Improvement in learning Languages.

Reason 1. SOME Masters have a standing Method, not only in teaching their Pupils a Language, but also in the Motives by which they propose to raise and fix their Attention. This may proceed from a want of Reflection, that Childrens Passions, as well as of elder People, are excited by different Methods and Motives. Now, whilst a Master continues ignorant of the particular Motives by which he must raise Attention in every particular Scholar, he must needs be often at a Loss, let

let his general Method be never so good, and let him take never so much Pains. He had as good talk to the Wind, and plough the Shore; the one would as soon learn, and the other be cultivated, as several of his Pupils. Certainly, therefore, the Knowledge of his Scholars Temper must be the *Theory*, and the proceeding by that Knowledge, the *Practick*, of the most useful and excellent Science any School-Master can study, whether respecting his own Ease, or his Pupil's Advantage.

Reasf. 2. SOME again, I would hope not many, preferred (*magis ambitu quam merito*) having annual Stipends in Free-Schools, in the Erection and Endowment whereof our Ancestors have been very liberal, make no Conscience of suffering their Pupils to lose their Time, their Duty and Credit being small Motives to their Diligence, where the main Stake, their *Salary*, is secured. But I have not Time to declaim against one of these, and if I had, it were lost Labour.

—*Caret culpâ, nescit quid perdat & alto
Demersus, summâ rursus non bullit in
undâ.* Perf.

Reasf. 3. OTHERS, though otherwise learned and conscientious, whether indeed

U 4 approving

296 *Proposals for a Method of*

approving their own Method, or taking it from Custom, without ever calling it to the *Touchstone* of their better *Judgment*, enjoin the *Herculean* Labour of getting *Lilly's Grammar* without Book, perhaps, two or three Times over ; and after that a long *Word-Book*, of two or three thousand Words jumbled together at a strange Rate. And it may be, should Children, with prodigious Labour and Courage, conquer these, the *Hydra* bubbles up again with more Heads ; their *Lessons*, out of their Authors, are to be learned *memoriter* too, which baffles our valiant Champions to that degree, they dare encounter no longer, but slink away, and are not a Pin better for all their former Victories.

I would ask one of these Gentlemen, should he set about the learning of the *Arabian* Tongue, carrying along with him an earnest Desire, a firm Resolution, and the Terms of Art (which are common to all Languages) and desiring his Tutor to show him the most expeditious Way of attaining it, should only receive this Answer, Sir, You must get *Erpenius's Grammar* perfectly without Book, and afterwards fix in your Memory two or three thousand Words out of an *Arabian* Lexicon, Would he not be discouraged at this? Would he not be apt to think there might be some

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more

more expeditious Way of learning it found out? Undoubtedly he would, especially if the Rules of *Erpenius's Grammar* were *Arabick*, as *Lilly's* are *Latin*. And does he think that which discourageth him, a *Man*, with all these Advantages, should not have the same Effect upon a *Child*, without them?

N O T that I go about to depreciate *Lilly's Grammar*, especially with the *Oxford Notes*; no, perhaps it is the best that ever was writ; but several *Rules*, and many more *Exceptions*, seem rather to be calculated for the *Meridian of riper Judgments*, than to the *Latitude of Childrens Capacities*. Nor did the learned Compilers ever design a fourth Part of them to be learned without Book by Children; they only propose a Boy should learn his *Declensions* and *Conjugations* very well, which when he understands, * *not by rote*, but Reason (as they phrase it) and is more cunning in understanding the Thing, than rehearsing the Words, which is not above a Quarter of a Year's Diligence, or very little more, to a painful and diligent Man, if the Scholar have a mean Capacity: Then they advise to let him pass to the *Concords*, to know the Agreement of Parts among themselves,

* See the Preface to *Lilly's Grammar*.

298 *Proposals for a Method of*

selves, thence to the Syntax, but not to learn the Rules as they follow in Order, but as Occasion shall offer itself in Reading and Parsing some Author, wherein, not only the Eloquence of the Tongue, but some plain Lesson of Honesty and Godliness is contained. And after some Time of turning English into Latin, and vice versa, a little below, they add; If to this were adjoined some Use of speaking, (which must also necessarily be had) he shall be brought past the wearisome Bitterness of his Learning. This Method seems to me so rational, that I am almost tempted to believe some School-Masters have never read the Preface to the Grammar they daily teach; or, if all have, I wonder (though some learned and ingenious Men may) others should have Reason to think they have found out a better Way of teaching their Grammar, than the Compilers themselves had. In my Judgment, those Masters who take a different Method to their Prescriptions, except as before excepted, walk a tedious Round; but especially such as teach all the Rules and Exceptions as they follow one another, before their Pupil reads an Author. For if Children should, by the Master's Diligence, and continual beating their Brains about the Sense of this, or that particular Rule, or Exception, be brought to some little Notions about them, it is ten to one, but being

being forced to summon all their Thoughts to understand the next, the *Ideas* they had conceived about the former are quite obliterated; by this Means it often comes to pass, that one poor *Exception*, which, perhaps, might not occur above once in an Author, at last is understood at the Loss of two or three *General Rules*, and some Leather in at the Bargain. Sure I am, that the learning this Line,

Tartara Taygetus sic Tænara Massica, &c.

stood me in the latter, if not in the former, which had I never learned, had not been a Pin of Matter, since no Word is of one Gender in the singular, and another in the plural Number.

NOR would I, by what I have said of *Lilly's Grammar*, be understood as if I thought that a perfect Model. Its greatest Admirers have confessed, there are many *Deficiencies* to be supplied, but more *Redundancies* to be retrenched; and the modest *Compilers* themselves thus preface it:

WHEREFORE it is not amiss, if one seeing by Trial, an easier and readier Way than the common Sort of Teachers do, would say what he hath proved, and for the Commodity allowed, that others not knowing
the

300 *Proposals for a Method of*
the same, might, by Experience, prove the
like, and then, by Proof, reasonably judge the
like; not hereby excluding the better Way
when it is found out, but, in the mean while,
forbidding the worse.

THIS, I believe, I may venture to say,
It may be easy for any Master, on half
a Sheet of Paper, to extract out of this
Grammar what is sufficient for any Lad
to know before he reads an Author. But,
I proceed :

Reas. 4. THE Harshness and Severity
of others, is a great Obstacle to Childrens
Improvement. Were they to perform their
hard Task, and carry Burdens like Slaves,
and not for every little Omission, or Pec-
cadillo, to be thumped like them, I should
think their Condition something different.
Nay, I fear, they are beat sometimes for
not performing Impossibilities; for not mak-
ing Brick without Straw; I mean, for not
finding Matter as well as Words. And is
not this an *Egyptian Slavery*?

IF these Gentlemen, whom a-body
would scarce take for *Romans*, unless by
their *Fasces*, pretend a Liberty to scourge
them, in order to their *Manumission*; I
should be rather content my Son should be

no

no Denizen of *Rome*, than pay so dear for his Freedom.

INDEED, when ill Principles, long indulged, are grown to ill Habits, and a Master has in vain, a long Time, attempted to weed them out gently with his Hand, there may be Occasion for a Spade, or a Mattock, to dig them up at once; but that being once done, I can see no Occasion afterwards in any Case whatsoever. When Boys, as *Quintilian* has observed, *facile sanabilibus laborant malis*, why should we always have Recourse to the extremest Remedy? Correction, like Physick, where it has no Operation, commonly doth Harm, and the often Repetition of it, either spoils the Part, or, at best, fortifies it against it. Few, I believe, have been whipped into *Virtue* and *Learning*, but many, to my Knowledge, have been whipped from them, and then it is the worse for them that ever they were sent to School; for either the Severity of their Treatment makes them have an utter Aversion for their Book as long as they live, or, if they retain a Love for it still, they commonly lard their Discourses in common Conversation with such Scraps, and serve it in with such Bombast, that I must needs think he has a strong Stomach that does not nauseate it. I declare it, when I hear this horrid

Jargon,

302 *Proposals for a Method of*

Jargon, I know not which is greater, my Pity or Indignation. Certainly, nothing is more unbecoming a Gentleman, nothing more silly and ridiculous, than this *pedantick* Humour. If the Company be learned, nothing can grate their Ears more harshly; if unlearned, it is an unmannerly Abuse. This I take to be a worse Plague than the former, and both of them are generally the Effects of a *Rod*.

IT is strange to me, that Persons of Quality, nice enough of their Honour in other Points, should suffer their Children to be whipped and abused by every *little Fellow*, whose understanding a little *Latin* and *Greek* is the only Title he has to the *Birchen Scepter*, wherewith he tyrannizes like the abdicated *Dionysius*.

* *CURTIVS* tells us, That the Power of *scourging* the Children of the *Macedonian* Nobility resided only in their Kings; and a Beating, even by their Command, was looked upon to be so disgraceful, that *Alexander* the Great, for executing it, had almost paid his Life for Satisfaction to the disgraced Youth.

BUT though our Noblemen sometimes may indulge them this Power, I wonder
our

* *Curtius, lib. 8.*

our *Strabo's* should so willingly forfeit the Favour and Respect of their Pupils in Time to come.

THE Reason of our Obligation to our Physicians and School-Masters, is not, as *Seneca* * reasons very well, because we have received Health of the one, and Erudition of the other, though both Things invaluable, because both of them set a Value upon them, and that Value we paid. *Quid ergo? Quare Medico & Præceptori plus quiddam debeo, nec adversus eos mercede defungor? Quod ex Medico & Præceptore in Amicos transeunt, & nos non arte quam vendunt obligant, sed benignâ & familiari tractatione. What then? What is the Reason I am still obliged, and not out of my Physician's and School-Master's Debt? Because of a Physician and School-Master they become Friends, and do not oblige us by the Art, which they sell, but by their kind and obliging Devoirs.*

Reas. 5. LASTLY, Some, both publick and private School-Masters, being more devoted to their own *Interest*, than to the Good of their Pupils, undertake more than they have Time to manage; so, by taking in more Pupils, they send out fewer Scholars.

* Lib. 6. De Beneficiis, cap. 5.

304 *Proposals for a Method of*

Scholars. But this, indeed, is equally the Fault of the Parent, who sending his Son to a Master, whose Time and Labour being to be divided amongst so many, can hope for little of either to fall to his Son's Share.

HAVING thus gone through my *Reasons* of, and *Animadversions* upon the Obstructions in *Childrens Institution*, let me beg of Parents to beware of those Failings for the future, wherewith I have charged them, by taking an especial Care of the first six or seven Years the *little Ones* are under their Wing; and, I hope, I shall propose the best Method to manage them afterwards: For, I do not doubt, if virtuous and ingenious Men be encouraged, they can ever want fit Tutors, either in the following Manner, of teaching ten or twelve together, or, which is next best, in their own Families. Let them but take care of the main Matters in their Infancy, and they need not fear but Languages will be had afterwards easy and cheap enough.

CHILDRENS Minds are soft and moist Clay, such as may be easily thrown on the Wheel, even how you please; but *Age* hardens it, and *Custom* confirms it, and then your *Vessel*, whether *honourable* or *dishonour-*

dishonourable, cannot be altered ; therefore be sure to *fashion* it right, and *sear* it well. I admire to see several Parents treat their Children like *Brutes*, till six or seven Years of Age, which is the ready Way to keep them so much longer. Next to the Care of forming their Minds, succeeds that of *teaching them to read* ; and, methinks, this might be done without sending them out of Doors, as is usual, to a *Mistress* ; where, besides the Inconveniencies I have before recounted, among Children of worse Education, they often learn *ill Words*, and *ill Things*. Since *Childrens* Minds are pure *Virgin Parchment* ; is it not a thousand Pities to suffer it to be scrawl'd over with foolish and senseless *Characters*, much more to be blotted and blurred with *Anger*, *Envy*, *Pride*, and *Sullenness*, when it may so easily be prevented ?

WHEN they read *English* very well, it is Time to dispose of them to a Master, not only to teach them *Latin* or *French*, as is usual, but enjoin him to *perfect* and *polish* that Work which you have begun with so much Success, to take care they be instructed in *Piety* and *Morals*, in *Arts*, *Sciences*, and *Languages*.

306 *Proposals for a Method of*

Object. BUT some will be apt to think the perfecting of all this will be a Matter of great Difficulty, and many Years ; and that the learning of *Latin* alone taking up so much Time, when will the rest be perfected, which are usually the Studies of *Men*, not *Children* ?

Answ. I ANSWER : I do not mean they should be separate and successive Acts, but all carried on at once ; and that I believe the *Latin* Tongue may be learned so far forth as to understand very well a *Roman* Author, to write *Latin* correctly, and speak it fluently, and a considerable Knowledge attained in Arts and Sciences, by little Children, by the Proposals following, in two Years Time at most, and that with Ease and Pleasure, both to *Master* and *Scholar*.

Prop. 1. THAT a convenient House be taken, a small Distance from *London*, with a large Garden, and other Conveniencies.

Prop. 2. THAT there be two Masters, whereof one to be capable of teaching *Latin*, *Greek*, and *Hebrew* : The other, at least, to understand *Latin*, and speak it fluently ; to be well skilled in *Logick*,
Rhetorick,

Domestick Education. 307

Rhetorick, Geography, and History; and that he write a good Hand.

Prop. 3. THAT *Latin* be made a *living Language* in the Family, *i. e.* that no other Language be used in Presence of the Boys.

Prop. 4. THAT one or both the Masters continually be present with the Pupils, whether Reading, Writing, Translating, or Playing, from Seven in the Morning till Eight at Night.

Prop. 5. THAT there be no *Rods*, or any Kind of *Punishment*, but that a generous Emulation be carried on by Rewards; to which Use the Parents shall allow *per Annum*, of which they to have an Account Monthly, in a *Latin Epistle*; by which they may be informed both of their Proficiency and Diligence from Time to Time.

Prop. 6. THAT the Number of Pupils exceed not Twelve.

Prop. 7. THAT they read *English* well; and that their Master take care to improve it.

Prop. 8. THAT they be not younger than Six, nor older than Eleven Years of Age.

308 *Proposals for a Method, &c.*

Prop. 9. THAT their Authors, and Masters, be their *Grammar, Dictionary, and Phrase-Book.*

Prop. 10. THAT nothing be imposed on them as a Task.



THE



T H E
R E A S O N S

Of each particular

P R O P O S A L,

W I T H

O B J E C T I O N S answered.

Prop. I.



O this I see not what
can be objected: I
think it ought not to
be proposed in *Lon-*
don, because the Air

is not so good. And how much a good
Air contributes to the Health of the Body,
and that to the Health of the Mind, no

X 3

Person

Person can be ignorant. Nor far from *London*, because it not being convenient the Pupils should ever be suffered to go Home, and, as I said before, requisite, Parents should frequently enquire into their Sons Proficiency, they may do it in *Summer*, when they have a Mind to divert themselves with a Walk, and in *Winter*, by Coach, at a small Expence.

THEIR Garden ought to be pretty large, and to have some choice Plants and Flowers, not only for their Pleasure and Use, but such a Collection ought to be made, from which the Argument of some useful Discourse, as it were occasionally, may be treated of.

HENCE they may not only be told the Names which not often occur in their Authors, or, if they did, the Name only being known, and not the *Idea*, would easily slip out of their Memory, and whilst it was there, was of no Use.

THEIR Use and Natures also will be of great Advantage to them hereafter. To which I may add, that from their very Names they may learn a good Part of the Heathen *Mythology*, as of *Daphne*, *Narcissus*, *Hyacinthus*, &c.

Prop.

Prop. 2. I CANNOT suppose any Person can think the Undertaking can be (so commodiously) performed by one.

Reason 1. BECAUSE it might grow tedious to any Man never to have an Hour's Liberty, either to mind his private *Studies*, or enjoy a *Friend*.

Reas. 2. BECAUSE those *Qualifications* which are requisite in these *Proposals*, are more easy to be found in two than one.

BECAUSE there seem to be two distinct Parts; the one ought, tho' never *strange* nor *angry*, never to be so *cheap* as the other should necessarily be; his Province is to take especial care of their *Morals*, to give them the Sense of their Authors, which ought to be such, from whence with Ease, and Pleasure, he might draw Instructions of more *useful Knowledge*, to distribute Rewards, to carry it with a certain Coldness to such as are guilty of a Fault, and with much Kindness and Affection to those that do well. The other's, with all Sweetness and Affability to insinuate himself into their Favour, to invent for them Plays and Exercises, tending to the Institution of their Minds, and Health of their Bodies; and that I may express it in *Tacitus's*

elegant Words, * *Non studia modo curâsque sed remissiones etiam lususque puerorum, sanctitate quadam ac verecundiâ temperare.*

N O R ought he only to invent such Plays, but often to make one in the Sport, and show himself very much pleased and delighted in it; also to teach them to *write a good Hand.*

N O T that I would have these two Parts so separate, but that either of them might perform the other's Part, if one should happen not to be well, or have some earnest Vocation for a whole Day.

T H E Learning of Languages being in itself, as consisting of hard and uncouth Words, unpleasant, or, at best, insipid, ought to be well cooked, and made pleasant, before it is served up to Children. The *Recipe* may easily be had, a little *Utile dulci*, the one to season it, the other to make it palatable; for Children, we know, love sweet Things: *History* and *Geography*, especially with fine Maps and Pictures, as falling under the Sense of Seeing, afford both these; and their natural Inquisitiveness and Curiosity will give their Master a large and apt Occasion to instruct them; for

* Tacit. Dial. de Orat.

each particular Proposal, &c. 313

for their whole Instruction ought to be, as it were, occasional, and not designed. The Master ought to study their *Accessus & idonea tempora fandi*. These, and several other Arts and Sciences, might easily be made so palatable, that the Children would hang at their Master's Lips, and, as it were, devour his Words, to have the better Account of Things ; so they might be brought to love the Language for the Art, and afterwards, yet more dearly, love the Art for the Language. Their Play-Hours, I mean their Absence from their Books, (for their whole *Institution* ought to have no other Name) ought to be made as *beneficial* as any other. Hear what the pious and learned Author of the *Whole Duty of Man* saith on this Head : *Metbinks, it might very well be contrived, that their Recreations might sometimes consist of such ingenious Exercises, that they might at once both play and learn.*

Prop. 3. If any one ask how *Latin* is to be made a *living Language*, I answer : Their Master, who is always to be present, as before, shall, after three Months spent in learning so much Grammar as may be necessary for them, never speak any other Language to them, nor suffer any other to be spoke before them. The Mistress of the House, in some measure, should understand

derstand and speak *Latin*, at least, such Forms as will suit her Occasions, which are about Dressing and Undressing, and serving them with Meat; and no Servant, at any Time, be suffered to speak to any of them but before the Master, and that in a prescribed Form.

Object. B U T though I were assured my Son may learn *Latin* the same Way he learn'd *English*, by *Conversation*, in two Years Time, or less; yet you mean, he shall only then speak *Latin* as he now speaks *English*, i. e. improperly.

Ans. I F he now speaks *English* improperly, there is a proper Reason to be assigned for it; because he has conversed most with those that spoke improperly, his Nurse or Servants; than which Conversation, nothing can be more pernicious either to a Child's Language or Manners; but now his Conversation is to be with such as speak proper. But,

I T is not propos'd that he should learn the *Latin* Tongue purely by Conversation; he ought, I think, to have thus much Grammar:

1. T O distinguish the Parts of Speech one from another.

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2. T O

2. T O learn to decline a *Noun*, and conjugate a perfect *Verb* very well.

3. H E ought to be acquainted with the Terms of Art; as *Number, Case, Gender, Declension; Active, Passive, Mood, Tense, Conjugation, Person.*

4. T O learn his *Prepositions*.

5. H I S *Concords*.

6. A N D since there are six *Cases*, to have about six *General Rules of Regimen*.

A N D a body would think all this might as well be done in three Months as three Years.

H E ought also to be instructed in the Analogy of the Tongue, that he may better understand, and fix his Rules in Memory.

Object. B U T how can the Master's playing with them be so beneficial?

Ans. B E C A U S E he may teach them more there, than the other at their Books, since (as the ingenious Mr. *Locke* hath observed)

served) “ Learning any Thing as they “ should, may be made as much a *Re-creation* to their *Play*, as their *Play* to “ their *Learning*.” How many curious Fabricks may be built on their natural Curiosity, and busy Humour? And when sufficiently wearied with those diverting Plays he may invent for them, I question not but their natural Activeness (for they hate to be idle) will carry them to the equally diverting, though more useful Play, their *Book*.

Object. B U T many Men will think it too great a Condescension to play away above half their Time with little Children.

Ans. I S E E no Reason any one should, especially since his Employment being to invent Sports and Plays for the Children, to introduce them into the *Penitiora* of more useful Knowledge, he may lightly hit upon some Things that will abundantly recompence his Pains. But, if sometimes they should out-vote him (for I would not have him insist upon any thing too much) and have a Mind to play at Nine-pins, Cherry-stones, or Cob-nut, he needs not be ashamed of that which the greatest Personages have delighted in. Witness *Augustus Cæsar* :

*Cæſar: Modo talis aut ocellatis nucibusque ludabat cum pueris minutis quos facie & gar-
rulitate amabiles undique conquirebat *.*

THE Noble Pair of Friends, *Scipio* and *Lælius*, even in their old Age, would, in the Company of little Children, gather Shells, and pretty ſmooth round † Stones at *Cajeta* and *Laurentum*, and play with them, and ſometimes at *Ball*. *Socrates* himſelf, with Children in his Retinue, would publickly ride up and down on an *Hobby-Horſe*. For my Part, I ſhould take this to be the moſt pleaſant and innocent Life in the World, to ſpend my Life in a Garden with ſuch Company.

Prop. 5. IF any one thinks that Children cannot be governed, unleſs by the Diſcipline of the Rod, and the Severity of Reprimands, I am ſure he only *thinks ſo*, and has never tried the Experiment; and, I doubt not, but Thouſands can inform him better.

THAT *Pedants* ſo often join together the *Idea* of a *Rod* and *Book*, I have always conceived to be the Cauſe of their ill Succeſs in Teaching. Can ſuch imagine, Children

* Sæct. in Vit. Aug. cap. 83.

† Umbilicos, Val. Max.

dren should conceive any other of the latter than of the former? Can they think Children should not do Things much worse under Dread? I am apt to believe few of these could have been persuaded to declaim *ad aram Lugdunensem*, though great Orators themselves, and great Rewards promis'd to such as came off with Applause. And why? Because the Punishment inflicted in case of Failure, being so great, might have possibly so busied, and taken up their Thoughts, as to have spoiled the *eloquent Harangue*. But a Boy has rarely any Reward in a School; nay, scarce extorts an *Euge* from his Task-Master, if he doth well, and is certainly whipped, if he doth not. Can he blame him then if he withdraws his Hand from the *Ferula*, when himself, in such a Case, would do the same? Himself knows how Fear so often precludes the Thoughts, as to leave Room for nothing else; and will he expect from a Child, whose Passions are *stronger*, and Reason much *weaker*, that Fear should not have the same Influence over him, which it has upon adult Persons?

Object. BUT the giving them frequent Rewards tends to make them vain, proud, or covetous.

Ans.

each particular Proposal, &c. 319

Anfw. SOME, perhaps, it may; but that the Master's Prudence ought to prevent, and he may do it several Ways: I will instance in one.

IT may be proposed, when their *Premiums* amount to such a Sum, to buy this or that pleasant Book, neat and delicately bound; this or that fine Map or Picture; and when one has made up the Money, and bought the Book, an Emulation will be excited in all the rest till another has got it. After which, every one will strive the more to ingratiate himself into the Master's Affection, the more have been served before him, when he perceives his *Premiums* are purely the Reward of Merit. Only the Master ought to take care, that two or three of the last have their Monies made up at the same Time, lest any should be discouraged.

Prop. 6. I HOPE none will object this Number is too many, where there are two diligent and careful Masters. Certainly, so many may as well (some of my Friends have thought *better*) be instructed in this Method, than two; and, as the ingenious Mr. *Walker* has observed, is neither so *tèdious* to Master nor Scholar. Besides, a generous Emulation will be more easily promoted

moted than amongst two or three only. And, lastly, the Matter may be managed at lesser Charge to the Parents.

NOR ought the Tutors, through Covetousness, to think it too few. For having so small a Complement, they need take none in but Children very well descended, and such as have had a *virtuous* and *sober* Education. And these Proposals being performed, they will deserve the Respect of Persons of Quality, whose *Interest* may stand them in good stead. But not being performed, I think it *too many*, and their Reward, if any thing, *too much*. I could wish that such as are *negligent* in this important Matter, as they are accountable *in foro Conscientiæ*, might be severely admonished upon by *human Laws*. Certainly, the *Cynick* was in the right on it, who trounced the Master because the Scholar was a *naughty Boy*.

Prop. 7. THIS Proposal seems very *necessary*. Because all their *Discourses* and *Authors* being *Latin*, it might be feared, through a total Disuse, they might be at a Loss to express themselves handsomely and properly in their *Mother-Tongue*. The Master ought to be very careful in this Particular; and, as the aforesaid Method of conversing with *Latin People*, *Latin Authors*,

thors, and carefully observing *Latin* Analogy, will certainly prevent *Anglicisms* in their writing *Latin*, he ought to take heed that no *Latinisms* creep into their *Translations*, or *English* Phrase and Diction. And this I take to be the most proper Time for it, *viz.* when he begins to find they had rather speak *Latin* than *English*; which, by the Use of the one, and Disuse of the other, I suppose may be a little more than a Year; then the Scholar ought to be put upon comparing them both together, by heedfully minding their particular *Phrases*, *Idioms*, and *Proverbs*; and by almost an equal Use of both the *Styles*, to render them both equally easy and familiar, and yet so, as neither of them may smell of the other, the Analogy of both the Tongues being carefully observed.

FOR this Reason a *Foreigner* cannot be fit to undertake this Charge, unless exactly acquainted with our *Phrase* and *Idiom*; which few are.

Prop. 8. THE Reason of this Proposal is, Lest a *Disparity* in their *Age*, should cause the same *Disparity* in their *Improvement*. Not that I fear the *Elder* should get the Start of the *Younger*, but on the contrary; for, without doubt, the younger we put Children into this Method the better.

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The Masters will have most Trouble with the oldest; yet when he is once managed, though he should exceed the Age in this Proposal, if he be a Youth of a sweet and loving Temper, and studious withal, (but in this great Care should be taken) he may lead the younger whither he pleaseth, and do his Master a great deal of Service.

Object. BUT Children are generally thought incapable of learning *Latin* at this Age.

Answer. IF People would consider how soon they learn *English*, I dare say they would be of another Mind.

THESE pretty little *Mimicks*, with a sweet and natural Delight, listen to all our Sounds, and very well understand them in a few Months, so far, at least, as they any Way concern themselves, as may be observed by many of their Actions, and desire to be understood themselves. Nay, they are so concerned their little *Mimicisms* cannot be conceived, that they make a thousand Signs to shew their Meaning; which is as pleasant and delightful a *Rhetorick*, to such as have but the Leisure and Curiosity to observe them, as the quaintest *Diction*, and most celebrated *Harangue*. Children have, by Nature, no greater Aptness to
 1 imitate

imitate one Tongue than another ; the Children of *Jews, Arabians, French, and English*, come to speak much at the same Time, and need not any particular Rules and Directions about the Matter ; nor indeed ever understand they are learning, and yet they all arrive at a tolerable Proficiency in two Years. The Consequence is therefore, they would equally understand *Latin* in that Time ; for none will think the *Roman* Children did not understand their Mother-Tongue till six or seven Years of Age.

Object. BUT some will say, though this be demonstrably true, yet they may not, perhaps, at six or seven Years of Age, be so capable of Foreign Languages.

Ans. Y E A, much more capable ; for, if before that Age, they learned their Mother-Tongue, notwithstanding their Weakness, Frowardness, Contraction of their Faculties, and their Want of Assistance from Art, and that purely by hearing their Mother, or Nurse, hiss a little broken *English* ; what shall we expect from them, when their Bodies are more firm, their Peevishness abated, their Faculties more dilated, when they may be assisted by Art, and converse with Men that speak fine and properly ?

BUT what need these Collections, when daily Experience tells us, that Children, after having learned *English*, are, in a Year's Time, ordinarily taught *French* or *Italian*, and that with Ease and Pleasure both to themselves and Master? Nay, I am credibly informed of a Child of ten Years of Age, who speaks five Languages very fluently by Conversation only, of which *Latin* is one: And, undoubtedly, the learning of *Latin* the same Way as they learn other Languages, must be most easy and natural.

IF Authorities were wanting, where Reason and Experience speak so loud, it were easy to accumulate them. It was partly by this Method, but since better improved, that *Roger Ascham* taught his Royal Scholars, *Elizabeth*, *Edward*, and the Lady *Jane Grey*, *Latin*, *Greek*, *French*, and *Italian*, in three or four Years Time, to the Accomplishment of those great Personages, and to his own eternal Honour.

IT was this Way, though not so happily proposed, that our admirable *Cowley*, almost by his own indefatigable Industry, learned the *Latin* and *Greek* Tongues; as is observed by the Gentleman that writes his Life, in these Words:

“ H I s

“ H I S Teachers never could bring him
“ to learn the ordinary Rules of Gram-
“ mar, but [he] chose rather to converse
“ with the Books themselves, from whence
“ the others were taken. This, no doubt,
“ was the better Way, though more dif-
“ ficult ; and he found afterwards the
“ Benefit, that having got the *Greek* and
“ *Latin* Tongues, as he had done his
“ own, not by Precept, but Use, he prac-
“ tised them not as a *Scholar*, but a *Na-*
“ *tive.*” And this very Consideration was
the Occasion of my

9th Prop. F O R by making his Authors
and Masters his *Grammar*, *Dictionary*, and
Phrase-Book, he will better come to know
the *genuine* Significations from the *tran-*
slated, see how the *latter* come from the
former, with Pleasure, and learn, as a Na-
tive of ancient *Rome*, to *write* and *speak*,
without encumbering himself with *Rules*, or
conceiving his *Sense* in *English*, before he
speaks or writes,

A N D here I cannot but observe the
Cause our learned Gentlemen of *England*,
whom all Foreigners own to write *Latin*
very politely, attempting to speak it, do it
so awkwardly, and, as it were, unnatural-
ly ; because they have not learned it in
Y 3 this

this natural Way. They must needs speak it slowly, who having been taught by Multiplicity of Rules, their Mind is imployed in three different Things at the same Time: 1. Thinking of the Rules by which they learned it. 2. Thinking of the *English* Sense which they carry along with them. And 3. Of the *Latin* Diction and Idiom (which how troublesome it is, themselves knowing, can seldom be prevailed with to speak it, and all others, who consider it, may easily conjecture;) whereas a Man, in speaking *Latin*, ought not to be concerned about the two former, (for what signifies the *Scaffold*, when the *Building* is finished) and, forgetting what Countryman he is, imagine himself a Citizen of old *Rome*.

Prop. 10. THE Reason of this is, because Children finding no Restraint upon them, but acting freely, act much more vigorously, and to the Purpose. When imposed, they oft have an utter Aversion to that, which otherwise they freely chusing, would take a great Delight in. Bring but Children into love with a *Language*, *Art*, or *Science*, and when that Point is gained, and some of them desire to be taught it, you may tell them, A great many Men do not understand it, and that it would be the Way to make them wiser than

each particular Propofal, &c. 327
than moſt Men ; and you will find they
will yet have the greater Inclination.

WHEN their Deſire is ſufficiently heightened, you may pretend, notwithstanding it is ſo great a Privilege, yet you love ſuch an one (your Favourite) ſo dearly for his Diligence and Attention, that you could almoſt find in your Heart to give him a little *Infight* into it ; then proceed as tho' you were unwilling the reſt ſhould be admitted to this Favour ; and ſuch a Proceeding, I queſtion not, will oblige ſome of the reſt quickly, by their Attention and Diligence in their own Studies, when they find thoſe are the only Ways to recommend them, labour to ingratiate themſelves into your Favour, to enjoy the Privilege of your Favourite. So by Degrees you may wind up their Inclinations to what Heights you pleaſe, and bring them all by Degrees, with Submiſſion and Thankfulneſs, to accept the Favour.

THUS I have, as ſhort as I could, given the *Reasons* of the *Propoſals*, and answered ſuch Objections as I could think of, or have been made to me by Parents, when I have deſired them to tell me their Opinion of Mr. *Locke's* * *Method in learning Latin*, which

Y 4

which (because upon the Reasonableness thereof these *Proposals* are grounded) I shall transcribe from the learned and ingenious Author.

“ IF therefore a Man could be got,
 “ who himself speaks good *Latin*, who
 “ would be always about your Son, and
 “ talk constantly to him, and make him
 “ read *Latin*, that would be the *true, ge-*
 “ *nuine*, and *easy* Way of teaching him
 “ *Latin*; and that I could wish, since be-
 “ sides teaching him a Language without
 “ *Pains* or *Chiding*, which Children are
 “ wont to be whipped for at School six or
 “ seven Years together, he might, at the
 “ same Time, not only form his Mind and
 “ Manners, but instruct him also in several
 “ Sciences, such as are a good Part of
 “ *Geography, Astronomy, Chronology, Ana-*
 “ *tomy*, besides some Parts of *History*, and
 “ all other Parts of Knowledge of Things
 “ that fall under the Senses, and require
 “ little more than Memory.”

Object. BUT hold — I had like to have forgot the *grand Objection*, not levelled at any particular Part, but at the whole Design. The *Method* is *singular*, I dare not venture upon it for my Son.

Answ.

Answ. I HOPE it is a *singular good one*, and then no matter. Is it reasonable? If so, it ought to be tried. If this were any Argument, there never would have been, nor never would be, any *Improvements* in the World: *Christian* Religion would never have gained ground in the World at first, nor its Reformation since: *Philosophy, Medicine, Law*, and all Arts and Sciences, had been, Thousands of Years ago, put out of a *Possibility* of being *improved*; nay, to speak more properly, not so much as the Names themselves had been heard of,

BUT if, for all that, any will think *Singularity* an *Argument*, I would beg of them to accept of it against our general Method of *Education* in *England*, as being different from that of all learned Nations and Ages, that have been before us. I never heard that the *Jews, Egyptians, Phœnicians, Persians, Græcians, Romans*, ever studied Languages, or, if they did, that they were ever denominated *learned* from thence, much less ordered their Children to spend ten or twelve of their best Years in learning *Words* and *Sounds*, as though they were not only the Vehicles of *Knowledge*, but *Knowledge* itself. No, no, their Masters gave them a quite different *Institution*, they admonished them to study *themselves*,
and

and the *Universe*, to converse with *Nature*, to observe the *heavenly Influences*; were continually preaching to them *Justice, Fortitude, and Temperance*, in their tender *Years*, and afterwards *Oeconomicks, and Politicks*, to know how to steer and guide themselves first, and then the Ship of the Commonwealth, if they were to be publick Men. They made them acquainted with the *Constitutions* of other *Governments*, not by *reading Books*, but *sending them Abroad*, where their having learned *Languages*, was reckoned as one of the least *Benefits* of their *Travels*. Nay, by many, it was looked upon a *Disadvantage*, and such as had them, were always cautious of intermixing them with their own. And were not these better *Institutions* of *Youth*, than purely *Language* and *Words*, which our *School-Masters* hunt after with such *Earnestness*, neglecting the *Sense*? In which *Matter* I could heartily wish a *Reformation*, when a *Boy's Lesson* is that of *Perfius*.

*Discite & , ó miseri, causas cognoscite rerum,
Quid sumus & quidnam victuri gignimur,
ordo*

*Quis datus, & metæ quam mollis flexus, &
unde,*

*Quis modus argento, quid fas optare, quid
asper*

Utile

each particular Proposal, &c. 331

Utile nummus habet, patriæ charisque propinquis

*Quantum elargiri deceat, quem te Deus esse
Jussit, & humanâ, quâ parte locatus es
in re.*

WOULD not any Parent think it far better his Son knew the Meaning of this divine Poem than the *Syntax*? Were not a fair Occasion given the Master to read his Pupil Lectures of Physicks, Ethicks, Oeconomics, Politicks, &c. and by insisting a good while upon it, the Child, perhaps, would remember it as long as he lives.

NAY, we are not only singular in our Manner of Education to former Ages, but this too in those Countries which are more concerned to admire *Latin* than we, because the *Service* of their Church is in that Tongue: For they take greater care about their Childrens Morals, and Institutions of Piety, than *Latin*; but we postpone these Matters, of infinitely more Concernment, or, if we have taken any care in them, are willing to run the Risque; *Latin* they must have, though at the Expence of their *Virtue* and *Innocence*, and fix or seven Years of their best Time to be instructed in useful Knowledge to boot. And does not this look like the proverbial Purchase, *Pro thesauro Carbones*?

N O R

NOR do they learn it as we do, confounding themselves with unnecessary *Rules*, and *Exceptions* of *Grammar*, but chiefly by *Conversation*, and the *Authors* from whence they were taken; and by this Method can often speak and write it tolerably well in a Year, and, perhaps, have at the same Time profited in some useful *Knowledge*. And admit they do not understand it so well as those who have spent seven or eight Years about it, yet well enough for their Occasions, to read an Author, and converse with Strangers (which last we seldom, after all, can do;) and how Gentlemen, Tradesmen, and all Persons, who do not design their Children for Scholars, should think so many Years in learning a Language (though they were sure they would be Criticks in it) which, after all, would be but of very little Use, well spent, I cannot easily imagine, when to understand it, as abovesaid, may do as well to all Intents and Purposes; nay, better for Conversation, and may be attained so easily. Here it is proposed, because unexperienced in this Way, to take *two Years* to do that which the *Scots*, *French*, and *Germans* often do in one; and yet to save a Child four or five Years, which would have been spent at School in learning *Latin*, which may be employed to a far greater Advantage, in writing

writing a good Hand, reading the best *English* Writers, polishing and perfecting his *English* Style, learning Merchants Accompts, studying the Mathematicks, improving those Rudiments of Arts and Sciences, which he had so good a Taste of in reading *Latin*, learning the Art of a decent Carriage and Comportment with a Dancing-Master, conversing with Gentlemen of Sense and Experience in the World, whose Conversation will be much more advantageous, to him, than of any Scholar: And are not all these *Accomplishments* preferable to the being a *Critic* in a Tongue, which existing only in Books, can never perfectly be understood? Witness several Things in *Cato* of Husbandry; *Ennius* and *Plautus*, which are not understood; upon which, notwithstanding, People will *comment* and *criticise in infinitum*.

BUT such as their Parents design for *Scholars*, in this Method, after one Year, their Master may put upon reading *Sanctius's Minerva* with *Scioppius's* Notes, and other Pieces of *Criticism* upon *Grammar*; or, which I take to be much better, to teach them, from their Observations upon *Authors*, to make a *Critical Grammar* themselves; and when they have done it, they will not need so many Rules of Grammar before they read a *Greek* Author, as they had

334 *The Reasons, &c.*

had Occasion for before they learned a *Latin* one; and so the Tutor may proceed much after the same Way as before, reading Lectures upon Authors, and still improving the Rudiments of useful Knowledge.

THIS is the *Method* I think best, in the Treatment and Institution of Children, which I hope, by the Blessing of God, and careful Endeavours of able and virtuous Men, may be of Use to the Commonwealth.

I SHALL leave the Whole to the *Reader's* Judgment, desiring his Candour and favourable Opinion of this proposed *Method* of *Institution*; and if he will vindicate the common Method, or propose another he thinks better than that, or this, I will repay him with Thanks.



T H O M A S,

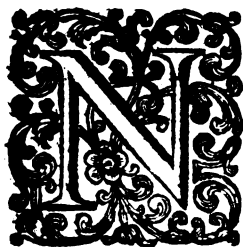


T H O M A S,

CARDINALIS EBORACEN. &c.

Gypsuichianæ Scholæ Præceptoribus.

S. D.



EMINEM latere putamus, quanto animi conatu, studio, industria, huc semper labores nostros destinaverimus, non ut nostris privatim commodis, sed uti patriæ, civibusque nostris omnibus, quam plurimum consuleremus. Quæ una in re, amplissimum pietatis fructum nos assecuturos esse arbitramur, si divino aliquo munere popularium nostrorum animos exornaremus. Proinde, maximo, incredibilique pietatis ardore erga patriam affecti, qua nos veluti

336 *Cardinalis Eboracensis*

luti jure quodam sibi vindicat, ludum literarium non omnino inelegantem velut amoris summi erga eandem nostri, clarissimum testimonium dedicavimus. Verum quoniam parum visum est ludum quantumvis magnificum extruxisse, nisi etiam accesserit præceptorum peritia, modis omnibus dedimus operam, ut nos duos præceptores electos, probatosque huic præficeremus: Sub quibus Britannica pubes, statim à primis annis et mores et literas imbiberet; nimirum intelligentes in hac ætate, velut herba, spem reipublicæ positam esse. Id quod feliciter maturiusque consequeretur, libello puerilis instructionis methodumque ac rationem docendi, apprimè huic publi necessariam, omni nostra cura, studio, diligentia, ut haberetis, curavimus. Vestræ partes erunt nunc vicissim, qui huic novæ scholæ nostræ præceptores estis, his rudimentis ac docendi ratione diligenter exercere hos pueros; deinceps cum elegantissima literatura, tum optimis moribus ad majora profecturos. Ad quod si pari cura enitimini, atque nos ad oculum vobis commonstraturi sumus nos non tam vobis vestro studio impense faventes jam demerebimini, quam plane apud posteros felices reddideritis. Bene valete.

E X ædibus nostris, Anno Domini millesimo quingentesimo vigesimo octavo, Calend. Septembris.

2UO

Gyps. Scholæ Præceptoribus. 327

*Q*UO ordine pueri, in nostrum gymnasium admissi, docendi sint ; quique authores iisdem prælegendi.

Primæ CLASSIS Methodus.

*P*RINCIPIO, scholam hanc nostram in classes octo partiendam esse non incongruè placuit. Quarum prima pueros rudiores in octo orationis partibus diligenter exercendos contineat. Quorum os tenerum formare præcipua cura vobis sit, utpote qui et apertissima et elegantissima vocis pronuntiatione, tradita elementa proferant : siquidem rudem materiam licet ad quodvis effingere ; et, Horatio monente, Quo semel est imbuta recens servabit odorem testa diu. Quamobrem hanc ætatem iuxta vestra cura defraudare minime par est.

Secundæ CLASSIS.

*D*EINDE, postquam ætas hæc satis feliciter illis primis rudimentis adulta profecerit, eam in secundum ordinem vocari velimus, ad usum loquendi Latine, et ad vertendum in Latinum aliquod propositum vulgare, non insulsum neque ineptum ; sed quod argutam aliquam aut venustam habeat sententiam, quæ ab ingenio puerili non nimium abhorreat. Quod simul ac versum fuerit, quam mox characteribus

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338 *Cardinalis Eboracensis*

raeteribus Romanis mandari oportebit : dabitisque operam quotidie, ut libellos quam emendatissimos, quamque elegantissimè sua quisque manu scriptos habeat universus grex.

SI authorem aliquem, præter rudimenta, adhibendum tenellæ publi censueritis, id erit vel Lillii Carmen monitorium, vel Præcepta Cætonis ; nimirum, formandi oris gratiâ.

Tertiæ CLASSIS.

EX authoribus, qui ad quotidianum sermonem purum, tersum, elimatum magnopere conducunt, quis faciliior, quam Æsopus ? aut quam Terentius utilior ? Uterque vel ipso argumenti genere adolescentiæ non injucundus.

RURSUM, huic ordini de nominum generibus libellum, quem Lillius conscripserat, si adjunxeritis, non improbaverimus.

Quartæ CLASSIS.

PRÆTEREA, cum quartæ classis militiam exercebitis, quem ducem malitis, quam ipsum Virgilium, omnium poetarum principem, vobis dari ? cujus majestatem carminis, voce bene sonora, efferendam esse, operæ pretium fuerit.

VER-

VERBORUM præterita et supina huic ordini convenientia commodabit Lillius. Verum ut hujusmodi fateor necessaria, ita velimus tamen tradi, quoad fieri possit, ut potioris diei partem non occupent.

Quintæ CLASSIS.

NUNC demum video vos cupere, quam docendi rationem hic præcipiamus. Agite, mos geratur vobis. In primis hoc unum admonendum censuerimus, ut neque plagis severioribus, neque vultuosis minis, aut ulla tyrannidis specie, tenera pubes afficiatur. Hac enim injuria ingenii alacritas aut extingui, aut magna ex parte obtundi solet.

HUIC ordini quod doceatur, præcipuum erit, ut aliquot selectas Ciceronis Epistolas prælegatis: quibus sane nullæ aliæ videntur nobis ad divitem sermonis copiam parandam, neque faciliores, neque uberiores.

Sextæ CLASSIS.

PORRO, sextus ordo historiam aliquam, vel Salustii, aut Commentariorum Cæsaris, postulare videtur. Quibus Syntaxim Lillii non incongruè addiderimus; verba defectiva, anomala, et quæcunque Heteroclita, obiter legentes, admonebitis.

Septimæ CLASSIS.

SEPTIMI ordinis grex aut Horatii Epistolas, aut Ovidii Metamorphosin, aut Fastorum libros assidue volvat; interim, vel carmen, vel epistolam aliquam componens. Illud quoque permagni referet, si aliquoties aut carmen solverint, aut solutam orationem pedibus alligatam reddiderint. Audita ne effluant, aut apud vos, aut cum aliis puer retractet. Sub somnum exquisiti quippiam, aut dignum memoria meditetur, quod proxima aurora præceptori reddat.

INTERDUM laxandus est animus, intermiscendus lusus, at liberalis tamen, et literis dignus. In ipsis studiis sic voluptas est intermiscenda, ut puer ludum potius discendi, quam laborem existimet. Cavendum erit, ne immodica contentione ingenia discantium obruantur, aut lectione prælonga defatigentur. Utrâque enim juxta offenditur.

Octavæ CLASSIS.

*DENIQUE, hac exercitio ad aliquam sermonis peritiam provectus grex, ad majora grammatices præcepta revocetur; velut ad Figuras à Donato præscriptas, ad Vallæ Elegantiam, et ad linguæ Latinæ quoslibet veteres authores. In quibus prælegendis vos admonitos
velimus,*

Gyps. Scholæ Præceptoribus. 341

velimus, ut ea duntaxat quæ explicanda præ-
senti loco sint idonea, conemini discere. Veluti
comædiam Terentianam enarraturi, imprimis
auctoris fortunam, ingenium, sermonis elegan-
tiam, paucis differatis: Deinde, quantum
habeat et voluptatis et utilitatis comædi-
arum lectio: Deinde, quid significet ea vox,
et unde ducta: Deinde, dilucidè et breviter
summam argumenti explicetis, carminis ge-
nus diligenter indicetis. Postea, ordinetis
simplicius: deinde, siqua insignis elegantia,
siquid priscè dictum, siquid novatum, siquid
Græcanicum, siquid obscurius, siqua etymo-
logia, siqua derivatio et compositio, siquis
ordo durior, et perturbatior, siqua ortho-
graphia, siqua figura, siquid egregium ora-
tionis decus, siqua exornatio rhetorica,
siquid proverbium, siquid imitandum, siquid
non imitandum, diligenter gregem admo-
neatis.

PRÆTEREA, in ludo dabitis ope-
ram, ut grex quam emendatissime loquatur,
loquentem aliquoties collaudetis, siquid dictum
erit aptius, aut emendetis, cum errabit. In-
terdum epistolæ brevis argumentum, sed ar-
gutum, lingua vulgari proponi debet. Po-
stremo, si libet, ostendatis formulas aliquot,
quibus traditum thema commodè tractari
poterit.

342 *Cardinalis Eboracensis, &c.*

HIS rudimentis pueri in schola nostra imbuti, facile declarabunt quantopere referat, ab optimis auspiciis fuisse. Vos modo per- gite, ac patriam bene merentem honestissimis studiis illustrate.



THOMAS,



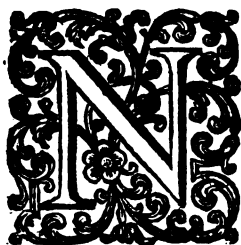
T H O M A S,

CARDINAL of YORK,

T O T H E

Masters of his School of Ipswich,

Wisheth Health.



ONE, we apprehend, can be ignorant, how earnestly, how zealously, and how assiduously we have ever directed our Labours to the Point of the Good of our Country, and all our Countrymen, and not to that of our own private Concerns. In this single Respect, we shall think ourselves to have reap'd the fairest Harvest of Piety, if, through the

Z 4

Blessing

344 *The Cardinal of York, to the*

Blessing of God we shall have improv'd the Minds of our Fellow-Citizens. Hence it is, that impress'd, as we are, with an incredible Warmth of Patriotism, which has a Right to engross all our Abilities, we have founded a School, which is not, perhaps, without its Merits, as the highest and noblest Testimony of Love to our Country. But, as it avails little to have built a School, however magnificent it may be, unless it be furnish'd with skilful Masters; we have left no Means untry'd for putting our School under the Inspection of two chosen and well approved-of Teachers; under whom the Youth of *Britain* may, from their early Years, profit at once in Morals and in Learning; we being sensible that in that Spring of Life lie the Hopes of our Country. The more happily, and the more maturely to gain this important Point, we have with our utmost Care, Application, and Diligence, provided that you should have a little Book, containing the Purpose and Method of instructing Youth; more especially those who shall be committed to your Care. It now lies with you, the Gentlemen who are to superintend this our new Foundation, carefully to exercise those Boys in these Rudiments and Method of teaching: Thus by Degrees leading them to farther Improvements both in polite Literature, and excellent Morals. If ye shall
3 apply

Masters of Ipswich School. 345

apply with the same Care to do this, as we shall lay the Method before your Eyes, our earnest Concern to advance your Labours shall not deserve so well of you, as you shall deserve of Posterity. Farewel.

Given from our Palace, *September* the First; in the Year of God One Thousand Five Hundred and Twenty-Eight.

IN what Order the Boys, admitted into our School, are to be taught; and what Authors they are to read.

The Method of the first CLASS.

IN the first Place, we think it proper that our School should be divided into eight Classes. The first is to contain the most ignorant Boys, who are to be carefully instructed in the eight Parts of Speech. Let your principal Attention be to form their tender Articulation, so as in a full, elegant Tone of Voice they may pronounce the Elements they are taught; for it is possible to mould their rude Materials into any Form. *Horace* tells us, that a Vessel keeps long the Odour which it first receives.

*Quo semel est imbuta recens servabit odorem
Testa diu.*

There-

346 *The Cardinal of York, to the*

Therefore it would be highly blameable not to exert all your Abilities to do Justice to Youths of this tender Age.

Of the Second CLASS.

AFTER this Set of Youth has made a tolerable Proficiency in those Rudiments, it is our Pleasure, that they be call'd up to the second Class, there to be accustomed to speak *Latin*, and to translate into that Language, from their Mother-Tongue, somewhat that is pretty and pertinent, and upon such a Subject as to convey a sensible, elegant Meaning, accommodated to the Capacities of Boys. As soon as this is translated they are to transcribe it * in *Roman* Characters; and you are every Day to take Care, that all the Boys of this Form keep their Books very correct, and very fairly transcrib'd in their own Hand-writing.

IF you should be of Opinion, that any Author, besides the Rudiments, should be put into the Hands of those young Pupils, let it be the Precepts of *Cato*, or *Lilly's* Admonitory Verses, were it for no other End than to form their Pronunciation.

Of

* In the Reign of *Henry* the Eighth, (*A. D.* 1530.) the Transcribers and Copyers of Books, &c. were very frequent, the Art of Printing being then in its Infancy; and it was not very usual for them to write a *Roman* Hand.

Of the Third C L A S S.

O F all Authors proper to form ordinary Conversation to a pure, neat, polish'd Stile, who is more pleasing than *Æsop*? Who more profitable than *Terence*? Both of them agreeable to Youth, even by the Quality of their Subjects.

W E add, that we shall not at all disapprove of your recommending to this Class, the Book which *Lilly* compos'd concerning the Genders of Nouns.

Of the Fourth C L A S S.

W H E N your fourth Form comes to pass in Review, where can you find for them a General preferable to *Virgil*, the Prince of Poets? You will find even your Account in their pronouncing his majestick Lines in a deep, full Articulation.

L I L L Y will instruct this Order in whatever is proper for them to know, concerning the Preterites and Supines of (irregular) Verbs. But, though I acknowledge this to be a necessary Part of Study; yet I could wish it were so managed, as that it may not employ the most precious Part of the Day.

348 *The Cardinal of York, to the*

Of the Fifth CLASS.

NOW I imagine that you are impatient to know what Rule of Study we will enjoin to this Form. Well; you shall be satisfy'd. In the first Place, I think proper to put you upon your Guard, that tender Youth are neither to suffer severe Whippings, nor four-looking Threats, nor any Kind of Tyranny; for, by such Treatment, the Fire of Genius is either extinguish'd, or, in a great Measure, damp'd.

YOU are chiefly to recommend, to this Form, the Reading of *Cicero's* Select Epistles; which we think are not to be excell'd as to Practicability and Advantage, in acquiring a rich and copious Stile of Language.

Of the Sixth CLASS.

THE Reading of History, of *Salust*, or of *Cæsar's* Commentaries, seems to suit the sixth Form; it will not be improper that they join with this Study the Syntax of *Lilly*; and, by the bye, that they apply themselves to the defective and anomalous Verbs, and to the Study of Heteroclites of all Kinds.

Of

Of the Seventh C L A S S.

LET the seventh Form diligently peruse the Epistles of *Horace*, the Metamorphosis of *Ovid*, or his Book of Fasts; and in the mean Time apply themselves to some poetical or epistolary Compositions. They will likewise find great Utility, by some Times throwing Verse into Prose, and reducing Prose to harmonious Numbers. The deeper to imprint what he has heard, let each Boy repeat it, either to yourselves or to others. Towards Night let him digest some curious, pertinent Matter, which next Morning he is to give an Account of to his Master.

IN the mean Time, the Mind is to be relax'd, and Labour to be mix'd with Diversions; but such Diversions as may become a Gentleman, and a Man of Letters. Pleasure is to mingle even with Study itself, that the Boy may think Learning rather an Amusement than a Toil. Particular Care is to be taken not to hurt the Genius of a Boy, by overstretching it, nor to fatigue him by too long Lessons. Both Extreams are hurtful.

Of

Of the Eighth CLASS:

LASTLY, When the Youths have, by such Exercises, attain'd to some Knowledge of the Language, let them then proceed to arrive to the higher Rules of Grammar, such as the Figures, as they are laid down by *Donatus*; *Valla*, upon Elegance; and several ancient Writers, who treat upon the *Latin* Tongue. In reading those Works, we particularly recommended to you to endeavour to make yourselves Masters of every Passage requiring immediate Explanation. As for Instance, supposing you are to give the Plan of one of *Terence's* Comedies, you are to preface it with a short Account of the Author's Life, his Genius, and his Manner of Writing. You are next to explain both the Pleasure and Profit that attends the reading of Comedies. You are next, in a clear, but succinct Manner, to explain the Signification, and Etymology of the Word, to give a Summary of the Fable, and an exact Description of the Nature of the Verse. You are then to construe it in its natural Order. *Lastly*, You are carefully to mark out to your Pupils every striking Elegance of Stile, every antiquated Expression, every thing that is new, every grecicised Turn, every thing that is obscure, every Etymology, Derivation, or
Com*

Masters of Ipswich School. - 351

Composition, that may arise ; whatever is harsh or confused in the Arrangement of the Sentence. You are to mark every Orthography, every Figure, every graceful Ornament of Stile, every rhetorical Flourish, whatever is proverbial, all Passages that ought to be imitated, and all that ought not.

BESIDES, you are to take care in School that your Pupils speak as correctly as possible ; you are to applaud the Excellent, and you are to mend the Incorrect. Sometimes you ought, in the *English* Language, to throw out a short Ground-Work for an Essay ; but let it be somewhat that is elegant. *Lastly*, If you please, you are to lay before them certain short Rules, by which they may more conveniently handle the Subject assign'd them.

WHEN in your School your Students are tinctur'd with such Ground-Works of Learning, they will soon give eminent Proofs of what great Importance it is to have their tender Years form'd by the best Masters. In the mean while, do you persevere in adorning the Country, to which you owe so much, by the most liberal Studies.

F I N I S.

B O O K S

Published by the same AUTHOR,

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1. **E** Pistolæ Laconicæ, ex Operibus Ciceronis, Plinii, Erasmi Roterodami, Angeli Politiani, aliorumque Bonæ Notæ Authorum, collectæ. In usum Serenissimi Principis, Ducis de Cumberland.

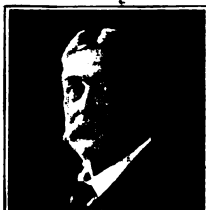
2. Epistolæ Sermone Facili conscriptæ, ad Serenissimum Principem, Gulielmum, Ducem de Cumberland, Annum Septimum agentem.

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